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Training for Leadership in Catholic Action *Sister Mary Clarine, O.P.*

Editor's Note. This is a suggestive article indicating a simple organization for training in Catholic Action. We should welcome specific suggestions and projects for carrying out this program.

WHILE Catholic Action, as understood by the majority of laymen today, is a phrase of comparatively modern origin, it rests on principles as ancient as the earliest recorded civilization; these principles antedate Christianity by centuries, are embodied in the Decalogue, sanctioned in the Book of Ecclesiasticus, and were observed with more or less fervor from the days of the earliest Revelations. In the New Law they were ratified by our Lord Himself in the words: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind"; and again, "Thou shalt love thy neighbor as thyself."

Catholic Action, as defined by our Holy Father, Pius XI, is the "participation of the laity in the apostolate of the hierarchy for the defense of religion and moral principles, and for the restoration of Catholic life in the family and in society." Participation of lay organizations in the apostolate of the hierarchy is synonymous with Catholic Action.

Experience has proved that this program can be successfully carried out in any high school by the student body working under the leadership of four main committees: the Eucharistic, the Apostolic, the Catholic Literature, and the Catholic Social Action committees.

The Eucharistic Committee

The underlying factor of the Eucharistic Committee implies an understanding and an acceptance of our Christian heritage of Faith with the result that its teaching shall motivate all our activities in coöperation and union with fellow Catholics. This unit must endeavor to develop in the student body a strong personal loyalty and devotion to our Lord and to His Blessed Mother. This can be accomplished largely

through frequentation of the sacraments, an appreciation of the Mass, a cultivation of prayer life, a knowledge of the liturgy, and familiarity with the New Testament; with the idea always uppermost in mind that the fundamental element in Catholic Action is the personal sanctification of the individual. This sanctification must be applicable to every activity of human life. It must signify charity, observance of justice in dealing with fellow man, and an effort to affect every social relation with Catholic principles and ideals. The end in view necessitates personal sacrifices with aspirations, not of the individual personally, but of the individual as a member of Christian society. The ultimate goal aims to influence the entire world; it must seek the application of Christ's teaching and philosophy not alone in religious and devotional life but also in civic, intellectual, economic, social, and every other phase of life. It must tend to bear an influence on the lives of Catholics, in the words of our Holy Father "without exception as to age, sex, social conditions, education, national or political tendencies," and will be attained only through coöordinated unity in the parish, diocese, nation, and world.

The Apostolic Committee

The activity of the Apostolic Committee lies in the field of the oldest and largest organization in the world; i.e., the Catholic Church. The school must first aim to make the student "Catholic conscious"; invariably, there follows a greater appreciation of Faith and a development of intelligent loyalty. The keynotes of Apostolic work, prayer, almsgiving, and personal sacrifice not only make the individual willing to make sacrifices in order to enable others to share in the blessings of a common Faith, but make him desirous to conform himself in all his dealings to Catholic principles and ideals.

The field of the Apostolic unit lies all about us — the beggar at the door, the crowd in the street, our social

contacts, our relatives, and people with whom we have business relations. The majority of the students will do no preaching other than the sermon of individual example, which is a most powerful factor in the development of an enlightened and unified Catholic body. This apostolate, the power of example, must be stressed with the student body and application be made to fundamental principles of religion and morality in order that those outside the Church may be attracted to the fold of Christ. What is true of individual example is likewise true of the family, the Catholic home, the Catholic group, society or club, in all contacts made with non-Catholic fellow citizens.

Catechetical instruction is a phase of apostolic work that always interests large groups of upper-class men; children of the poor, and others deprived of the advantages of Catholic education, is a common field for action. As a specific instance, more than four hundred children of this type, in one of the most sordid sections of a large city, are at present being prepared for First Communion and Confirmation by the senior students of a Catholic high school under the supervision of the Sisters. Occasional parties and programs given by these students are among the few bright spots in the lives of the otherwise drab existence of these children.

Catholic religious vacation schools afford ample opportunity for activity during the summer months. The Propagation of the Faith, the home and foreign missions, the adoption of a missionary in the Orient, South, and West, the making of altar linens for destitute churches, and a thousand other personal services performed directly for the good of souls enable the students to appreciate to some extent the zeal, fortitude, and heroism of those who partake directly in the salvation of souls.

Catholic Literature Committee

The essential note in the work of the Catholic Literature Committee is to acquaint students with Catholic writers and to arouse an interest in their work. Experience has proved that the secular press of today is largely responsible for a vast number of social ills—atheism, socialism, neo-paganism with the doctrines of birth control, divorce, and the standard of living which has come to be accepted by many as almost a conventionality of our present day.

The influence and appeal of the Catholic press is recognized and accepted in all phases of Catholic literature, be it the daily, the weekly, the book, magazine, or pamphlet; its existence is justified only in that measure in which its message is identified with the objective of religion—the salvation of souls and the Christianization of society. Therefore, the student must be taught to recognize the large responsibility of the Church in molding society to the ideals of Christ through the power of the Press.

The principles of the Catholic press must be motivated by the definite demands of an uncompromising religious standard. It must champion and teach religious truth, be a defender of morality, uphold the integrity of the family, make its own the welfare of youth, and take an active part in the civic and political life of the day. The student must recognize in the press the opportunities for economic, social, and

moral reconstruction, and be impressed with the fact that it must exemplify the loftiest ideals in patriotism and civic service.

To this committee is intrusted the work of fostering a demand for good literature. This can be brought about largely through making requests for this type of reading matter in the public libraries, and by placing such books in the hands of secular leaders who are molders of public opinion. The student body may find opportunity for action also by coöperating with the International Truth Society in remailing Catholic literature, and with the Society of St. Vincent de Paul in the collection and distribution of Catholic magazines and papers in the county hospital, the jail, and other institutions. Through unified coöperation the Catholic press can be made a powerful coördination force in combating literature which glorifies life at its lowest by spreading a philosophy both false and pernicious.

Social-Action Committee

Catholic Social Action is today confronted with the largest problem in the history of Christianity. If the social fabric of civilization is to be steadied and saved, it will be through the work of Catholic social activities. St. Paul tells us that the dependence of man on man is as intimate as is the connections of the various members of the body with one another. In his Epistle he sounds the keynote for the regeneration of society. Today man's confidence in the present and future has been shaken through unrestrained pursuit of individual interest; he must be retaught, through force of word and example, to reestablish faith in man and to accept the philosophy of the Christian social worker which is: "Charity proceeds from God; it recognizes God in the needy; its reward is God."

The scope of the work in the field of Christian social action is limitless: it includes provision for material needs in the form of food and clothing; participation in the "big" sister and "big" brother movement; assistance at recreational centers in destitute parts of the city, contributing to the maintenance of free dispensaries, visiting the friendless and the lonely in hospitals, contributing to service on committees aiding orphanages, homes for the delinquent, and the thousand other forms charity may assume in "bringing about a union of hearts and minds." Social service interpreted in terms of relief is entirely a mistaken idea; the real value lies in the moral development which is invariably the result of application of Christian principles. It offers opportunities for both preventive and corrective work in the reconstruction of society. It enters into the problem of industrial organization, citizenship, race relationship, and world peace.

Once the conviction that the great mission of the Church is to Christianize society takes firm grip of the youth of today, they will aim to express themselves in some form of useful Catholic service in the worldwide program of Catholic Action. Thus will the organized students of today, who will be the adult laity of tomorrow, promote the supreme mission of the Church, and likewise attain that personal sanctification which is both a condition and a consequence of Catholic Action.

Pictures in Religious Instruction

Rev. George M. Dennerle

Editor's Note. This article by Father Dennerle is timely. The importance of pictures in the new plans of religious instruction makes it necessary that the pedagogy of the picture shall be understood and emphasized.

Father Dennerle makes an important point when he says that the picture should be artistic though it need not be one of the great masterpieces. In fact, the masterpieces are often too "adult" for instruction in the primary or grammar grades. Pictures really need simplification. What is important is that they are a means, not an end. They are not puzzles. They must not be overlaid too much with symbolism. They must be illustrative, not merely ornamental. There are notable illustrations in current texts where the merely ornamental is overemphasized.

Father Dennerle's article is truly timely and an admirable and significant introduction to this important subject. We shall welcome further significant discussion of this important problem.

THERE is much wisdom in the stress of our modern curricula in religion upon the use of pictures as a learning device. The idea, however, is not new to the Church. The early Christians used pictures in the catacombs, and at a later date paintings found their way into the churches and pictures into the "bibles of the poor," to show that the Church always recognized their values in reaching the mind through the eye. Today, of course, we may be able to evaluate their use more scientifically. We may be able to produce findings to the effect that from 60 to 85 per cent of all a child learns comes through the eye gate. Our modern efforts are happily stressing a long-known principle.

We have come to realize that a "kit" of pictures, maps, and models is an important part of a religion teacher's equipment. Our newer curricula are recommending that teachers use as many pictures as possible in connection with the daily lesson. Why? Because we know that a really good picture draws the attention of the child, gives him a clear impression, stimulates his desire for imitation, and quickens his imagination. Above all, it consecrates the emotions; and this is of special value in religion, since the child's warmest and deepest feelings are in imagery, not in ideas.

Visual Aids Are Many

Modern inventions have put at the disposal of our teachers many excellent helps for visualizing the teaching of religion. The newer texts that we are putting into the hands of our children, like the *Highway to Heaven Series*, have more and better pictures. The printer's art has also been pressed into service to give both child and teacher separate religious pictures that illustrate the Bible, catechism, and liturgy. These come in various sizes and represent both original drawings and reproductions of the famous masterpieces.

There is the large picture that can be hung upon the wall or used with a stand. This type is for class teaching and should be large enough to be clearly seen by all the children. Next comes the medium-sized picture for bulletin-board display. Pictures that illustrate the truth of a story, rather than its facts, can be effectively put on the bulletin board before class, so that the children can find them as examples of certain truths or virtues. Murillo's *Children of the Shell* would be a

picture of this type to illustrate the virtue of kindness. Finally, there are the small pictures for the individual child. These can be used either for the lesson or for project work. While small pictures have their evident disadvantages, the fact that they are in the possession of each child makes them more intimate and helps to enlist the child's own activity.

In addition to the printed picture, the religion teacher of today has the projected picture. Mechanical improvements in the projectors and an ever-growing and improved library of glass slides and film strips covering the various fields of catechetics have made the projected picture an excellent tool for teaching religion to our children. The size and perspective of these pictures and the fact that even still pictures can be arranged in detailed series give the child the closest possible approach to reality. Another distinct advantage of the projected picture is in this, that the darkened or semidarkened room, with all the light on the picture, aids the pupils' concentration.

But with all these picture aids, several points must be borne in mind. The picture is always an aid, never an end in itself. Therefore, never show a picture when you can just as easily show the real object itself. The early years in the child's life should, as far as possible, be given over to the observation of the things themselves: the church with its liturgical objects, nature with its many beauties to impress the idea of God's goodness, and the like. Later, when real objects and situations are not available to meet the growing needs, pictures should be used. Printed pictures are helpful in all the grades and can prepare the way for the successful use of the projected picture.

In all these various types of pictures, the teacher should always bear in mind their teaching value. This will help in choosing the proper pictures and also in their correct use.

Criteria for Judging Pictures

1. The picture selected should be a *work of art*, since only art can penetrate the soul. This does not mean that only the work of the masters can be used. In fact, many of the famous masterpieces are not suitable for instruction purposes; others are not suitable at every age level. Too often the artist had the adult conception, rather than the child's viewpoint in presenting his subject. Pictures, as well as doctrine, must be graded. For children, the pictures should be bold in outline, with few prominent figures, and these large and distinct. This criterion would eliminate many of the famous pictures that portray the Miracle at Cana, for example, those of Doré, Veronese, and Tintoretto.

For very small children, there is a decided advantage in having a series of pictures by the same artist. The features of important persons, like our Lord, His Blessed Mother, and the Apostles, are then characteristic. This makes for easier understanding and for a

deeper and more lasting impression upon the child's imagination.

Here in the United States the tendency seems to be to study the masterpieces. While this procedure may have advantages from the standpoint of art study, it does not bring maximum results in teaching religion. Europe follows a different plan. In Germany, for example, there are at least four or five excellent series of religious pictures. Schumacher, Fugel, Mate Mink-Born, Lietzmann, have each produced sets of Biblical wall pictures in colors that are both artistic and pedagogically correct. Each set numbers from 60 to 100 or more pictures. England has a complete and very fine set in Nelson's *Bible Wall Pictures*, that are referred to in Mary Eaton's much-quoted *The Little Ones*. While the Nelson pictures are not all by one artist, they are uniform in execution and were edited under uniform supervision. France has a set of catechetical pictures that come from the Bonne Press in Paris. In our own country, two recent efforts have been made to give us large pictures for classroom use. They are the Picture Rolls edited by Father Nell and Father Heeg.

In speaking of the artistic value of pictures, a word must be said about color. Children, of course, prefer the colored picture. The first audible expression of enjoyment that greets the showing of a picture, the unison of "ahs," is evoked by the color. Children especially like pictures done in red, yellow, and blue; and are attracted by the friendliness and transparency of water colors.

2. The picture should be *historically and geographically correct*. Some modernizing, however, is permissible. But the dress, surroundings, and scenery should follow on general lines those of the Holy Land and the other countries where the Biblical events took place.

3. It should be *pedagogically sound*. The picture should work hand in hand with the lesson and should be suitable to the child's age and ability. Pictures should furnish the imagery with which the child may do his thinking.

For the children of junior age, use illustrative art. This is the age of sensation, and the pictures should deal with facts and simple, human relationships. Adolescence is the age of emotion. It deals with wishes and ideals, and demands dramatic, idealistic art.

Not only the content of the picture, however, must be fitted to the age of the child, but also its execution. The lower grades want simple perspective, clear lines, plain composition, decided colors, and easy psychological events. With the little ones, the thoughts and feelings of the characters must not be merely suggested, but heightened beyond reality.

4. The picture must be *religious in tone*. The characters must be idealistic, especially that of our Lord. The whole tone of the picture should be devotional, though not affected or sentimental. While we are not to make prudes of our children, it should be self-understood that the pictures we show them are always to conform to the rules of modesty.

Effective Use of Pictures

To get the maximum service from a picture, it is first necessary to know your aim or purpose in showing it. You might ask yourself the following questions:

What do the children already know of the theme? What does the picture show? What should the lesson with the help of the picture accomplish?

As for rules on the effective use of pictures, they can be summed up in this one: use the *right picture at the right time* during the instruction. In the story picture, an artist has to depict one dramatic moment in the happening. The teacher has to know just what the artist wanted to portray and use the picture to illustrate that point. The subject or title of the picture does not always give that information. Thus we have many pictures of the Last Supper, portraying mainly two different moments in that scene. Many prints visualize that moment when our Lord told His Apostles that one of their number was going to betray Him. Among this group are the pictures of Da Vinci, Andrea del Sart, Gebhardt, Zimmerman. Naturally, the Savior's face wears a look of sadness; the Apostles' countenances, excitement, wonderment. These pictures will hardly serve the purpose of impressing the children with the love and desire that Christ had when instituting the Holy Eucharist, or the joy and devotion of the Apostles. A different type of picture has to be used. A. Bida's *Last Supper* is suitable for this; so are the pictures of Schumacher, Fugel, and that of the Nelson set.

Use the right picture; but use it at the right time during the instruction. What is the right time? The purpose in showing the picture again decides this question. If it is a lesson picture, that is, a picture which illustrates the story, it should be shown either at the end of the story or during it, at the point where the narrative and picture coincide.

The method to be followed is this: Let the children look at the picture quietly for a few minutes. The teacher then gives the name or title of the picture. The next step might be fittingly called the "finding." Let the children tell in their own words what they see in the picture, and then the teacher can link this up with whatever is to follow in this lesson, for instance, with the practical application or with religious practices. The children's repetition of the story can be made with the help of the picture. With very small children, this is especially helpful. Little ones in the first grade cannot tell a connected story. But when the teacher points to the picture and asks who the various persons are, what they are doing, saying, and thinking, the children are able to give the substance of the story. With the repetition concluded, the teacher should sum up the moral or religious idea of the picture in a proverb, Scripture verse, poem, hymn, or prayer. As the final step in the procedure, the children view the picture quietly.

In a lesson that is not new to the children, the picture can be shown in the very beginning. Besides the illustrative or story picture, there is another type that might be styled the emotional or devotional picture. Such would be Nativity and Easter scenes. These again require different treatment. Their appeal is to the heart, not to the mind. While they can be used at the beginning of the lesson to give the atmosphere, they are best reserved for the end. Not many words need accompany the showing of the picture. The children view it quietly, and then the teacher may crystallize their feelings and sentiments in a short *serverino*.

Liturgical pictures, for example, of the administra-

tion of the sacraments or of sacred seasons, should be shown at the end. Historical pictures are used to best advantage during the explanation. Some pictures, however, can be utilized in the preparation. Maps, pictures of Biblical objects and places, and the like, belong to this class. Their purpose is to prevent false impressions, to explain unfamiliar terms in the story, and so they are to be used much like the word lists in the preparation that precedes the lesson proper.

The Screen Picture

Even those teachers who hesitate to use the screen or projected picture extensively in their religious class, will find that it serves a very helpful purpose if a "series" is shown once a month as review or in preparation for some of the major feasts. No amount of words can quite take the place of a "picture show" rightly given.

We have in mind the still picture, either glass slide or film strip or opaque object, since this type is more easily obtainable than the motion picture. The teacher should give the children some general idea of the content of the series before the showing takes place.

Then the pictures are put on the screen in order, allowing several minutes for each. After a moment's quiet observation, either the teacher tells the story of the picture or allows the children to speak freely about what they see. In the latter instance, the teacher merely guides their observations. The whole series is completed in this fashion. Then the pictures are shown once again. This time there is no speaking. The children look on intently, and each tries to name the picture to himself and to make his own observations. In the next religion class, the children tell what they saw, or as a home task they can write a little composition about their picture show.

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Methods of Teaching Religion in the Elementary School*

Sister M. Agnes Clare

Editor's Note. This is a very stimulating and very helpful discussion of teaching religion on the elementary-school level. It seems to me one of the best general treatments of the problem. We are glad to present it, for it should suggest other articles and practical aids helpful in the foundation work of teaching religion.

JUST as Catholic Education involves the entire curricular environment of the child, so also does the scope of the topic "Methods of Teaching Religion in the Elementary School." This discussion, however, is limited to that portion of the day set aside for formal religious instruction. Its purpose is to take specific principles and methods and show their possibilities when applied to the subject matter of our religion courses.

The aim of education has its place at the starting point of any pedagogical discussion, since it controls

every phase of teaching activity. We aim in Catholic education "to reproduce the character of Christ" in our pupils. Viewed from the practical side this means that we must supernaturalize conduct. But conduct has to do with the will, and the will must receive its motives from the intellect. This is where religion plays its part; for religion is the only force that can furnish motives sufficiently powerful to influence the will. It is the teacher's first task, then, to direct the activity of the child in his acquisition of the necessary knowledge. The methods involved in this teaching-learning process are our chief concern here.

The laws which govern the learning process are the same, no matter what the subject matter. Religion must use psychology in the same manner in which it is used by other subjects.

There are extant today principles and methods

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which, if used wisely, are extremely potent in eliciting interest, amplifying understanding, and insuring greater permanency of learning. These so-called new methods, however, are not new to the Church. They can be found in their essence in the teaching and works of our eminent catechists all through the centuries. The Church was always psychological. There is this difference, however: whereas, in the past, pedagogical rules and precepts were directed to catechists, telling them what to do, they are now applied in the very materials of the child's religion book, ready for the teacher's use.

If a teacher is to have proper control of the textbook, she must be able to identify the principles and methods inherent in its organization, and understand their purposes. Only in this way can she efficiently adapt, modify, and supplement according to the particular needs of her classroom situation. From this viewpoint, and with the use of modern religion textbooks for illustrative purposes, we shall consider at this point specific principles and procedures proved valuable by both theory and practice. Some of the most important of these are: (1) Self-Activity, (2) Concrete Before Abstract, (3) Large Unit Organization, (4) Induction-Deduction, (5) The Problem, (6) The Appreciation Lesson, (7) Dramatization, (8) The Project, (9) Socialized Discussion, (10) Drill, (11) Questioning.

1. Self-Activity

Probably the most important principle of all psychology is that learning is an active process. Now an individual is active only when he is trying to satisfy some purpose (want, need, interest, motive, desire, etc.). We want, then, methods that will evoke purposeful activity on the part of the learner, releasing for operation all the laws of learning. This idea lies back of any efficient method.

2. Concrete Before Abstract

This principle, though as old as the Church itself, has not declined in importance. It is especially useful in dealing with the abstract character and set form of the catechism. Rev. P. C. Yorke was the pioneer in applying this principle to the child's textbook. The catechism is a summary of the content of Bible History, Church History, Liturgy, and Prayers. Father Yorke selects from these sources narrative materials, which, with their appropriate pictures, he uses as the beginnings of the lessons of the *Baltimore Catechism*. His idea is to lead the child to abstract in a natural way from this concrete content the corresponding formulations which make up the answers of the catechism. His plan was successful, and is now being used by more recent authors.

Preparation for the formulas of the prayers is made in a similar manner. Until it has been proved best to do otherwise, it seems safer to use the exact wording of the prayers from the earliest grades. There is something more than words to prayer. At prayer time the children perceive a reverence in the teacher's tone and attitude; they themselves have their special position: they kneel, fold their hands, close their eyes. We sense that they catch the spirit, that they lift their minds and hearts to God. They know it is prayer, just as the altar boy knows his Latin is worship. The teacher, however,

should clear up meanings insofar as possible. She can be helped greatly by recent authors, who are furnishing surprisingly simple explanations of the phrasings of the prayers.

3. Large Unit Organization

There is a growing conviction among teachers that, in all subjects, a closer articulation between successive lessons is needed; that when the interrelating of facts is left to the pupil, information remains loose and fragmentary. Even a well-planned review will not properly tie up topics and subtopics into a coherent whole. For this reason there is a tendency to organize subject matter into large meaningful units, each of which has its dominating central objective. For convenience in handling, it may be necessary sometimes to break up the major unit into its subunits, but the steps of the teaching procedure guard the unitary character of the whole. After making sure that the pupils have the proper apperceptive basis for the new learning, the teacher begins by presenting a brief overview, which orients the pupils over the whole large unit, establishing interrelations between it and its subdivisions. The assimilation periods, which follow, consist of the pupils' study, readings, project and construction work, drills, and the like. During this time, the teacher continues to direct attention to the relation between whole and parts. The next step, the pupils' organization of materials, stresses relationships still further. Finally the recitation, in oral or written form, makes use of this same logical arrangement which was determined from the start by the unitary principles of the large unit. As a preparation for memorization of the catechism, this sort of work removes much of the difficulty. The *Highway to Heaven* series of textbooks makes use of this idea in a modified way. One of the units, "The Creation," is composed of the following subunits: (1) The soul of man, (2) The angels, (3) The world, (4) Adam and Eve, (5) Man, a Pilgrim. The association of topics and the application of the method is evident.

4. Induction-Deduction

This, the method of the scientist, can be made sufficiently simple for the child. From a study of childlike particulars, he can be led to draw a childlike conclusion and to apply that conclusion back again to particulars. Mother Bolton makes occasional use of this process.

5. The Problem

A problematic situation is a natural stimulus to energized effort. The teacher may raise problem questions for class solution or they may come from the pupils. The latter case gives surety or interest. The teacher should be on the alert to utilize these leads. Here are some suggestive examples from a recent textbook:

1. Grandmother is very ill and cannot be left alone. You are asked to remain at home with her while the rest go to the Sunday Mass. May you do so if there is no other Mass? What reason can you give for your answer?

2. If you know that a certain girl is taking things from the other pupils, will you keep still about it as long as your things are not taken?

Previous to the presentation of these problems the

pupils have had instructions, study, readings, and catechism questions on the commandments concerned. Let us see what training these problem exercises entail. The steps of problem solving must be followed out: (1) the child faces a perplexity, (2) he guesses an answer; forms a tentative solution, based on past knowledge and experience; and (3) he searches for further data to verify, to prove, or disprove, his tentative assertion. The learner is restless till he assures himself of the truthful solution. In this way man's learnings take place and are made secure by their application to real life situations. The enthusiastic thinking which can accompany work of this kind is obvious.

6. The Appreciation Lesson

Although we could well expect spontaneous appreciation in every religion lesson, yet it is valuable for a teacher to give occasional emphasis to this type of response, the intellectual enjoyment of the true, the beautiful, the good. Religion offers a wealth of material for this type of learning. Our textbooks give many suggestions in the way of pictures, poems, music, stories, character study, etc. The pupils are to seek for and discuss points worthy of appreciation — qualities, traits, features, and the like. An appreciation lesson may often be but a moment in length. The teacher reads a poem, comments upon some object of spiritual beauty, or in some such way causes an inspirational experience to pass through the soul of the child. It is at such times as this that desire for the higher and better things can take place.

7. Dramatization

Pictures are stimulating, but how much more so living pictures, the drama, tableau, pantomime, pageant. The Church has always realized that the mind and will of man can be reached through his sense impressions. Let us take, for example, the classroom dramatization of the Christmas story. Besides the portrayal of the mystery itself, great lessons of virtue are visualized — here, the identity of true greatness and lowly humility. It is not always necessary to use Scriptural narrative. The modern religion books suggest little stories which convey lessons of obedience, truthfulness, respect, and other virtues; if these are thrown into concrete representations, they make deep and enduring impressions upon the children.

8. The Project

The project is one of today's most popular methods. Its basic purposeful activity creates a felt need for many learnings, which in this way are highly motivated. It gives place to initiative and originality, such as the use of the sand table, clay modeling, staging, costume making, and all sorts of constructive work. An example from a teacher's manual reads:

Let the pupils make a drawing of "The Pilgrim on the Road to Heaven," or have them make a sand-table project, showing a pilgrim going up a road to a steep mountain, to the City of God, other roads leading away from the goal.

9. The Socialized Recitation

The socialized recitation, or discussion, emphasizes social values, spiritual social values when used in the religion class. It is a human instinct to want to share

our opinions on topics and problems of common interest. This procedure is especially good for assemblies of two or more classes, for clubs, sodalities, councils, societies. Children will go to any length of preparation when their contribution is to be given to a real audience. The activity consists of assigned reports and voluntary discussions. Some topics of interest are such as the following: frequent Holy Communion, the scapular, devotions, Lenten practices, missions. These little talks coming from the children themselves go far toward making for a social coöperative interest in the things of God and spiritual life.

10. Drill

Drill is especially useful for the memory side of catechism. Protection of doctrine and permanency of memorization depend upon accurate expression. Our time is wasted unless drill is directed to specific individual and group errors. It may be necessary to divide the class into temporary groups, each needing the same type of remedial teaching. While the teacher works with a single group or individual, the rest of the class may be occupied in profitable readings and study related to the lesson being covered at the time.

11. Questioning

Questioning is a most powerful tool if used rightly. The what, when, where questions, used to recall facts, are necessary, but we must make sure of a sufficient use of questions which provoke thought, which call into play not only memory, but the higher faculties as well. The latter type are usually introduced by the words how and why. There is copious opportunity for artistic questioning in the development lessons which precede catechism summaries.

The above methods are worth our consideration because they follow natural mental processes, arouse self-activity, and make learning attractive and pleasant. If a teacher recognizes the principles and methods incorporated in the subject matter of her textbook, her teaching will be stronger, more economical, and better articulated with the last steps, the memorization of doctrine and its practical application. She will not permit her pupils to lose themselves in the details of the story, in the attractive features of the drama or project to the neglect of the truths which should emerge. The proper elements will be stressed and in due measure. In short, she will make all her activities contribute in an effective way to her one clear goal, doctrine, will, conduct.

Going beyond mere teaching procedures, character training in our Catholic schools involves the effects of confession, Holy Communion, prayer; for God does much in the soul of the child while we do little. But our little is instrumental in bringing about His much. The preparation needed for this little we do is great. We need advanced courses in religion, Catholic psychology for the practical side, Catholic philosophy of education to show us more and more the true goal, the true evaluation of our exalted and serious work. In this way, ever renewing our preparation, our teaching of religious truth, combined with correct psychological principles, cannot help but influence the voluntary choice of youth toward those Catholic standards of wisdom against which all else must be measured.

Objectives in Teaching Mathematics

D. E. Phillips

Editor's Note. This is a stimulating discussion of the objectives of teaching mathematics. The issues it raises may be applied to other subjects: transfer of training, discipline, practicality, college-entrance requirements, capacity to think. Read the article and answer the questions it raises for your subject. If you teach mathematics and do not agree with the article, write the editor a letter.

SINCE the dawn of civilization the study of mathematics has filled a vital place in the mental activity of all peoples, especially of the thinking class. Its use as a mental discipline dates to the early Greek philosophers. It is said that over the entrance to the grove in which Plato taught was the motto: "Let no one who has not studied geometry enter here." From that hour to this there has existed a faith in the study of mathematics as a means of developing mental strength.

For centuries it was held that the mind could be developed as a whole in the same way we develop an athlete or strengthen a small and puny body. Solving difficult mathematical problems, translating intricate and involved foreign languages and any arduous mental labor were supposed to give and increase general mental power to be used in any field desired. Unfortunately we have no facts or psychological evidence to support this dangerous reasoning by analogy. This problem of mental discipline is the supreme problem in education because upon its answer largely depends what goes into our courses of study and how we teach them.

How Much is Transferred?

The faculty psychology claiming distinct faculties of reason, judgment, memory, etc., seems to have been abandoned as untenable. The tendency growing every day is to a belief in the "unity and compactness of mental life." It is generally agreed that if two processes of learning have "common elements," such elements are carried over; but much difference of opinion exists concerning what constitutes a "common element."

Laboratory psychology gives us little consolation concerning "common elements." The experimental evidence lends little encouragement to study one subject for its effect on others. The transferability is placed all the way from 0 to 75 per cent, depending upon the similarity of the processes and methods. For example, the carry-over value of training in algebra to trigonometry is to some extent evident. But what bearing has it on the study of history, sociology, or foreign languages?

I cannot concede the statement made by Smith and Reeve that the algebraic habits of accuracy and logical thinking are transferred to such subjects. Indeed, I am inclined to the conviction that exact quantitative mathematical reasoning is quite different from such contingent reasoning as must be applied to these subjects. Whatever has to do with human conduct in our relations to each other introduces certain elements unknown in building a bridge or in mathematical abstractions. A group of mathematicians may exhibit narrow-mindedness and prejudice equal to that of any other group, concerning politics, social problems, and religion. Strong feelings and the will to believe play havoc with our logic.

No matter in what degree we grant the carry-over value of training, we must still ask what proof we have that one subject or group of subjects and methods will give a higher degree of discipline than another. The only answer seems to be tradition. Much of what we think due to our disciplinary efforts is, in fact, only a difference in inherited mental constitution which develops with maturity.

Practical Value?

With the exception of general arithmetic, can we defend the requirement of any mathematics for *all students* on practical grounds? On investigation of 580 who had, at least five years before, studied algebra, not 1 per cent, aside from those teaching the subject, had ever made any use of it. Trigonometry showed no practical application. Yet some writers claim that a unit of trigonometry should be required of all high-school students. They assume that, aside from having various uses in surveying, it gives certain concepts peculiar to itself. That may be said in defense of any subject. Geometry originated out of practical needs, but those needs were not the needs of the masses but only a few. Among a thousand mature people who studied geometry in early life not 1 per cent had put such knowledge to any practical use.

I have no doubt that an investigation of 50,000 people who once studied algebra, geometry, or trigonometry, would show that not 1 per cent ever had an occasion to use such knowledge in practical life. And the few who have would soon find some other way to meet the difficulty. Spend two or three years to get ready to meet a single emergency! Have 95 to 99 per cent of all students conform in order to give the remainder this opportunity! Such an investigation should be made and put an end to our theorizing about the practical application of these subjects.

But the cry is at once heard that these subjects are necessary for college-entrance requirements. This only raises two problems still more difficult. On what grounds can the college defend such requirements? *The second outstanding question is, Why should all students be required to take a subject because 5 or 10 per cent of them may go to college?* A large part of our high-school curriculum has been and still is defended on the grounds that a few may need such knowledge either in practical life or to enter college.

Remember, we are saying nothing against such requirements. It is a question of making a requirement universal for the *supposed benefit of a few*. Think of the general way we have defended algebra, analytics, and calculus from the standpoint of their use in physics and chemistry. This I did myself until my eyes were opened by a brief investigation in which it appeared that chemists and physicists make no such claims. In the elementary courses of these subjects, proportion and the manipulation of formulas for unknowns are needed. Proportion seems to be emphasized most of all. As we approach the more advanced courses, especially in physics, a knowledge of graphs, of variables, and of simple differentiation are necessary. But the per-

centage of students is becoming smaller and smaller all the time. Can we urge the study of analytics and calculus from the standpoint of their practical use?

When we ask why any high-school or college subject should be required of *all students* we must defend it on the grounds of some form of mental discipline because the practical value of the large majority of such requirements turns out to be for a few who go on to something higher or into some profession.

Mental and Emotional Life

So, after all is said and done, the chief result of high-school life is the fact that by our elaborate machinery we stimulate in some degree mental and emotional activity. Whatever our multiplied experiments on mental discipline and the transfer of learning may show, the fact remains that *thinking is the chief agent of all human progress*. But no hierarchy of the different values of thinking in the various fields of knowledge has been or ever will be formed. Perhaps such values will always depend upon individual differences, upon conditions, upon the relation of pupil and teacher and upon the methods of presentation.

As a partial guide or suggestion to the solution of such a problem I believe the highest and most far-reaching forms of thinking involve the following elements:

1. Free and spontaneous mental reactions.
2. The pleasurable outcome of mental insight.
3. The enlargement of the imagination as an outlet for this amazing power of mental life.
4. The consciousness of power which stimulates the self-elation instinct.
5. The creation of an inspiration to do and accomplish something.
6. The ability to see life in its larger aspects, to bridge the gap between the past and the present so as to comprehend human experience as one great development pointing to a far-off country.

Wherever such mental qualities can be stimulated they will give an uplift to the whole mental and emotional life. I further believe that all subject matter of mathematics beyond general arithmetic and all methods of instruction should follow these objectives.

Solution without Comprehension

Every one of these objectives cries aloud against verbal memory of rules and demonstrations in mathematics and against the mere solution of problems by any routine conformity to formulas. One of the most universal and long-standing blunders in the teaching of mathematics is the assumption that the successful solution of problems means insight, comprehension.

Some years ago a lady, who was an all-round honor student in one of our larger universities, said to me: "As I look back on college life and especially mathematics I think it is the most deceiving thing. In mathematics I never received under 95 per cent in any course and I had all of the mathematics given. Yet in all of it I only followed directions of the book and teacher. I do not have the slightest idea what it all means, especially solid geometry in which I shined by memorizing demonstrations." This is a danger against which all teachers must constantly be on guard; and contrary to the traditional idea about mathematics,

the danger of building on *form* without *content* is even greater than in most other subjects.

Our chief business is to find out what is going on in the minds of the students. This is almost impossible where students take mathematics as a medicine. Without the evidence of free spontaneous mental activity, accompanied by pleasurable insight, we may ever be in the dark. The teacher who relies on so many problems to be solved and handed in and on the mental gymnastics at the blackboard is lost.

Do not be afraid to develop the big ideas as a background for curiosity that will stimulate to further study. Curiosity is the bud of intellect. Keep it alive and glowing wherever possible. We leave students too long in the belief of the absolute accuracy and finality of mathematics. Mathematical truths are only more approximately true than others. Zero is only the limit of the human mind to conceive small things. There is an infinite number of possible steps between 2 and 3. Any number is just an arbitrarily conceived unit — an Einstein Relativity.

Emphasize Content

If the six chief mental values of mathematics are what I have pointed out, we will no longer be guided in content and methods by college-entrance requirements; no longer allow *form* to dominate *content* in mental activity; no longer solve problems for students but stimulate them to solve their own problems; no longer worry because they do not remember all the previous mathematics they have had; no longer will we be content to let them "sweat it out" under the unsound psychological doctrine that work done under compulsion and strain gives best results; and finally, we will no longer give examinations, the grades of which are based on problem answers only.

How these and other objectives modify our methods can be seen in the different methods of grading papers in mathematics. For half a century a large group of teachers have prided themselves upon being able to give accurate mathematical grades. This class of teachers also believes that accuracy is the end of mathematics. Correct answers alone are of any value. But are principles and their understanding subordinate in value? The future must see many changes in both the content and methods of our educational procedure.

At the present level in our educational development no problem is more vital than that of efficient teaching. But this problem involves the unsolved problem of the ages: What should or does efficient teaching accomplish? What should be the mental and spiritual possessions of the student who has been under an efficient teacher? Is it hunger for something larger and better, an urge to realize his greatest possibilities? Has a new force been awakened within him that like a consuming fire compels him on and on? Or, on the other hand, is it an orderly, well-arranged body of knowledge that equips him to handle well the next dependent subject? Finally, is the highest possession which he is to realize the ability and skill to write a technical research thesis? In how far have the teaching methods and the machinery become unconsciously saturated with the final objective achievement of a few individuals?

"Knowledge is a seed planted, not a harvest reaped; a beginning, not an end."

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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Small Groups at N.C.E.A.

The convention of the National Catholic Educational Association will this year be made up entirely of priests, brothers, and other men engaged in Catholic education. The meetings will consequently be made up of much smaller groups. The round-table discussions and the give-and-take of intimate groups will be more spontaneous than in previous annual meetings. While the enthusiasm and contagion of large numbers will be lacking, it should be possible for the groups to come to more definite grip with the pressing problems of Catholic education and with its relation to the contemporary social order.

This convention offers a splendid opportunity for the study of the management and technique of group discussions in smaller groups. Small-sized round tables, informal groups, small conferences, are frequently the richest memories and experiences of a convention.

They must be an integral part of every convention, but they are more specifically provided for in the plans of this convention than ever before.

We confidently expect the association to be richer in its ultimate program by virtue of what is learned at this 1934 convention on the problem of integrating the small group in a large convention.—E. A. F.

Congratulations, Sisters!

The Sisters will certainly be missed at the 1934 Chicago Convention of the N. C. E. A. For many of the Sisters it has been a recreation as well as a spiritual, intellectual, and pedagogical stimulant. Thanks to the effective management of Bishop Howard and Father Johnson, this has been so.

The Sisters should have in their mother houses, in their dioceses, in state sections of the N. C. E. A., in their institutes, the mental stimulation, the opportunity to review their experiences of the year in the light of new ideas, the personal contact which in other years they received from the national convention of the National Catholic Education Association.

Congratulations, Sisters, on another year of devoted and even sacrificial service in His service, who is the King of Kings.—E. A. F.

Development of Key Institutions

Dr. Robert Maynard Hutchins, the young and able president of the University of Chicago, says that the "one great way," to develop education in America is to pick key institutions and develop them. He thinks we should have three to five universities located geographically so as to command great areas and deserving to command because of the quality.

Dr. Hutchins becomes specific regarding contributions. If you were going to spend a hundred millions on higher education, you might spray it over all the worthy colleges in the country, and you might increase each professor's salary as much as a dollar and thirty-five cents. He summarizes, laconically, his opinion of that procedure:

You might as well throw money in the lake. But, he adds, spend it on key institutions and you will develop pace-makers that will revitalize American education.

We need a national program for the development of Catholic education. We need the recognition of key institutions. We need to throw our energies into their support and development, if we are ever to rise above our present mediocrity. If Catholicism is to have a lay leadership, possessed of the essential basis in information, in insight, and in leadership, there must be developed in all sections of the country these key institutions. They will be intellectual and spiritual power-houses for the entire group of Catholic institutions. That they will furnish competently and properly trained teachers in the educational institutions will be a great service, but a lay leadership in the professions, in the social life, and in the intellectual life generally is the ultimate need.—E. A. F.

Is it Educative Because it is Hard?

In reading over Mr. Phillip's article in this issue of THE CATHOLIC SCHOOL JOURNAL, I was struck by a sentence of more general import than his subject. "No longer," he says, "will we be content to let them 'sweat it out' under the unsound psychological doctrine that work done under compulsion and strain gives best results."

It is truly amazing that we should have ever believed that doctrine, but we did. If it was difficult and hard, it was disciplinary. If it was distasteful, it was educative. If we did not want to do it and compulsion had to be used, then it was wise for the teacher to insist it should be done. Strain was the inevitable result of this pedagogical perversion.

Mental hygiene has pointed out the disintegrating mental effects of strain. The source of mental difficulties in the strain of the compulsion and disagreeable character of schoolwork has been indicated by psychiatrists. A bona fide task appreciated and understood by the child, and especially of his own making, is a condition of mental health in school as well as a therapeutic in the hospital for mental diseases.—E.A.F.

Real Book Reviewing

The word *Catholic* when it is associated with a book, with education, with civilization, should be a guarantee of eminence. Yet how many books and pamphlets, published as Catholic, are not worthy of the name. How often we have heard a book urged upon children, teachers, and the Catholic public because it was a Catholic book, its author is Catholic, and the publisher is Catholic, but with nothing else to recommend it!

Many of these books would never have gone to press if the publishers knew that honest criticism would be their lot. We read two reviews lately that greatly hearten us. Our Catholic books are to be objectively dealt with. The good shall be praised justly; the poor and the bad shall be described accurately. The old bogey of not discouraging Catholic authors will disappear; as will, we hope, institutional rivalries expressed through reviews.

At any rate, two frank reviews of books by competent reviewers and scholars, Brother Leo and Professor Phelan of Toronto, indicate an attitude that they have manifested many times before, and which we trust will spread.

Professor Phelan in a recent issue of *The Commonwealth*, noted for its many objective reviews, says regarding a book just published:

In this book the author gives his readers almost six hundred pages of erudite misinformation about philosophers and their views. . . . As a history of philosophy it is not reliable even as a catalogue of philosophers' opinions.

The author is an admirer of Saint Augustine and a loyal adherent to Saint Thomas, but his loyalty and admiration are unsupported by adequate thinking. His comparisons between different currents of thought and his interpretations of the philosophical outlook of more than one prominent thinker are frequently both ponderous and inaccurate. The book is not a valuable contribution to the literature of philosophy.

No reviewer who realizes how earnestly and sincerely an author has labored for a good cause and how dearly he holds the child of his labors enjoys writing so severe a criticism as this. It is much more pleasant to praise. However, I am informed that this book is to be found on the library shelves of secular universities in this country and is quoted as a sample of the lack of scholarship of which Catholic writers on philosophy are often accused. I trust that these circumstances may justify a frankness which to some readers of this review may seem unkind.

Brother Leo in his significant monthly review of books in a spring issue of *Columbia* says:

Do publishers, I wonder, employ readers any more? Or is it that readers, through lack of nourishment, have lost the art of holding fast that which is good? Whatever be the explanation some decidedly queer things and a number of painfully mediocre things manage to get into book form.

How any publishers could manage to think twice about — remains to me one of the temporal mysteries. Here is a novel of sorts with nothing whatever to say, with no sense of style, with no vital intuition, with nothing to startle or even to shock, but a dull, commonplace, undistinguished record of unmotivated happenings told in a dull, commonplace, and uninspired style. Here is no sparkle, no glow, no vision — without which writing people perish.

The approval of that which is good must be our dominant note, and Brother Leo's page is a fine example generally of discriminating, appreciative judgment. More power to that kind of criticism.

By calling our attention to the destructive criticism by competent scholars, as a necessary step in making Catholic books eminent, we do not approve the destructive criticism by incompetents which occasionally creeps into our reputable journals.

Let us prove everything and hold fast to that which is good. Let all our journals make the reviews as important as the articles or the editorials.—E.A.F.

A Wise Regulation

We read a very interesting report by Rev. S. J. Keating, the Diocesan Superintendent of Schools of the Sacramento diocese. We shall later comment on other things in connection with the report, but especially interesting is one of the regulations listed. It is:

All schools are strictly forbidden to solicit advertising of any nature in connection with programs, annuals, etc. Isn't this solicitation a continuous source of irritation to the business men who are approached, and isn't it unwise to put the burden of this soliciting on children? Wouldn't such a rule generally adopted be wise?

If the diocese wants to make an appeal for funds once a year for the major charitable and educational purposes of the diocese, such a piecemeal and irritating solicitation would be injurious to a major project.—E.A.F.



EXTRACURRICULAR ACTIVITIES

Extracurricular activities "which have for their primary purpose the development of initiative and leadership and the enriching of personality" are advocated by Sister M. Consuelo, writing in the *Pennsylvania School Journal*. Among these she includes dramatic clubs, debates, radio clubs, discussion of the operas, which the pupils have a chance to attend, listening to the best musical and other radio programs. The teacher of tomorrow, says the writer, must be a person of culture.

School Publicity, a Profession

By A. P. W., a Publicity Director

Editor's Note. This is a very practical discussion of the problem of school and diocesan publicity. The establishment of a central office is the only practical way to handle professionally the problem of school and diocesan publicity, particularly if central officers don't expect local officers to do the work. It should be said that we may overestimate the value of newspaper publicity to the school.

IT ISN'T so long ago that students at colleges and high schools earned a few dollars by sending in "items" from their institutions to the newspapers. Occasionally the class play shone in photograph from the top of a city daily. Also, an important address by a nationally known educator, that probably merited half a column of type, even from the standpoint of a city editor, who graduated from the ranks of police reporters, received only a few lines.

The student reporter was at best an amateur who was paid none too well. If he realized five dollars a week on his school notes, he did better than most. It was not his fault that news was "underplayed" and that the news possibilities of his school were not properly exploited. Then came the days of the school reporter employed by the newspaper and the era of the part-time press agent. The former, usually the church and general-assignment reporter, was required to bring in the news of all schools and all churches, also to be at the beck and call of the city editor to interview a visiting celebrity or write a "sob" story on a destitute mother. As a result of this enforced versatility, the reporter was unable to devote as much time to each school as its head may have wished.

The old-time press agent may or may not have been satisfactory. He usually had several other publicity accounts and quite regularly found all his time taken up with some large convention for which he had contracted to do the publicity. Certainly, he did not specialize in school advertising.

He was unacquainted with the school's problems, its background, and aims. To him the school was just another news source that gave him employment. The school reporter is still with us, also the part-time press agent, but the ever-increasing number of schools which are engaging full-time publicity directors bear witness to the fact that such a member among the school personnel has been found valuable.

Qualifications of Publicity Director

Why is the full-time school-publicity specialist so important? For these reasons:

If he has the proper qualifications he is a college graduate with some newspaper experience.

He has "news sense," knows what material his institution possesses for publicity purposes, also he knows how to write news as well as a reporter.

He is a "promotion man"—or public-relations counsel, if you will.

He is a guide and adviser for student editors and understands the rudiments of printing and engraving.

He is a buffer between newspaper editors and school authorities.

If his duties as publicity director are not too heavy, he may assist in class instruction.

That he be something of a newspaper man is essential, also that he be equipped with a good general education. Your newspaper man knows news. He realizes that the addition of a new course in a college is of interest to editors and readers of a paper. In one story he may "break" the announcement, and embellish it with laudatory comments from civic leaders in best reportorial style. He understands the "follow-up," which consists of details of the course, professors who will teach it, its value to the community, number of students expected, and so on.

To the newspaper man it is also quite plain why a splendid school program is not always publicity: because it may not have a "feature" or general news appeal.

No need to go into detail as to why the school-publicity director must be better equipped than the circus ballyhoo man. Lives there the professor who has not been misquoted? Whose address on the need of a Christian viewpoint in business has not been garbled either into a bit of Socialist propaganda or an attack on the established economic order? The school publicity director must listen carefully to the address of a speaker, report him accurately and not merely get a story. If he is wise, he will try to obtain an advance copy of the address to be given and so minimize the possibility of error.

His story will be the kind the city editor can send to the copy reader without having it rewritten. What about the other kind, written in essay style with the "lead" of the story artfully concealed near the end? A reporter must revise it, which usually means it will be shortened and probably changed. If the story comes into the newspaper office near "dead-line" time, it may not even appear in print, as reporters may be too occupied with other duties for the rewriting of school notes. Also, having become accustomed to receiving "clean" copy from schools, city editors are apt to be impatient at any time with copy that requires rewriting. They may toss it into the wastebasket unless it contains startling news.

A newspaper man also understands many things unknown to the layman. He realizes news values are relative, that it is unwise to send in a good story on a day the city is host to a famous politician. He will wait for a dull Monday when he has little competition from court, city hall, and federal news. He knows what has pictorial value, that news must be timely, and he knows that feature possibilities come regularly with the seasons.

Christmas means charity baskets, shipments to the missions, long journeys that some students may spend the holidays with relatives. Easter means special services in which students are taking part, as do Lent and Advent. Vacation time means summer work of an odd nature to keep Johnny Fullback in condition for football, European tours for students or faculty, and "features" from these same travelers when they return. These are but a few of the seasonal features that the publicity director may use to the advantage of his institution. He should also recognize the unusual picture and news material to be found in his school, its activities, students and faculty.

The Public-Relations Counsel

Not every publicity writer is a public-relations counsel. The latter must know how to impart tactfully and effectively the need of a drive for money, why his school should have a stadium, or why it should not sell to the city a plot of land which the city fathers may want at a low price. The able public-relations counsel is on friendly terms with the newspaper men, aldermen, and supervisors. He may even fraternize with them to the advantage of his school.

What better buffer between editor and school president? When it takes more than a statement from the school head to let the public know why the school has made an unpopular decision, let the public-relations counsel do it. If he is on good terms with the editors he will make a better job of it than the school president. Despite the academic professor's contention that right makes might, it is not always so in public affairs, and today the school is very much in the public eye. The human element counts heavily, and if your public-relations counsel stands well with editors and civic powers he may surprise you with his accomplishments.

Teaching Value

The full-time publicity director can revise the make-up of the school paper if it is too heavy and uninteresting. He can impart the essentials of news writing and reporting, solve problems of typography, and provide good "filler" when news is scarce.

Most newspaper men have a fair education in English, and if your publicity director is qualified, he may be given a class in that subject. If he lacks pedagogic training, that might be remedied by summer-school courses.

To be sure, the publicity director should see to it that important school news is given proper space in the newspapers. But there are times when a city editor may have no reporter available for even a college graduation. It then devolves upon the press agent to learn what the editor wants and supply it, in other words, be his reporter for the occasion. The part-time publicity man may not consider himself bound to "cover" his school's news as thoroughly as the man employed on full time.

A Central Publicity Bureau

The writer has one suggestion to make to cities and dioceses in regard to providing satisfactory school publicity at low cost — create a central publicity bureau. Such a bureau could gather all diocesan school news, and if the bishop saw fit, this office might also gather and write general church and diocesan news as well.

For a city of 500,000, with let us say, six English newspapers and eight Catholic high schools, three persons could do the work that would require the services of eight if each school had its own press agent. Such a bureau, for the type of city mentioned, would require two persons of college education and newspaper experience, a stenographer, and a small office. The cost, including the rent and all other expenditures, should not exceed \$7,000, not a large sum when divided among eight schools and about 30 parishes.

Summer Work in School Maintenance

THE modern school building, large or small, requires a manager just as does a large office building or a small home. The manager's responsibility for the maintenance of the school building and grounds does not cease during the summer. The summer vacation season is the ideal time to make an inventory of the building and its equipment and to arrange for repairs and alterations and new equipment.

The first step in the summer program for rehabilitating the school building is a careful inspection from garret to basement with notebook in hand. At this time, note should be made of the condition of each room, especially of any defects. The person in charge of the building, whom we shall call the manager, will determine and make note of each piece of work that may be expedient.

One room will need repainting. Here is a desk that has been scratched or cut by a thoughtless boy. His teacher should have discovered the vandalism and collected enough money from the culprit to pay for refinishing the desk. Whether she did or not, now is the time to have the desk made like new. That means taking off the varnish, sanding and refinishing, not just putting paint or varnish over the defect. Prompt attention to such matters discourages vandalism. That drinking fountain in the lower corridor needs adjustment. By the way, drinking fountains should be cleaned frequently even if the lips cannot touch any part of the apparatus.

How about the fire escapes? Are they solid and safe? Have they been checked and approved recently by your local fire department? Do they need painting to preserve them from rust? Are the doors opening onto the fire escapes and all other exterior doors equipped with latches that can always be opened from the inside, even when the doors are locked?

Has your heating engineer checked over the radiators, the ventilating, and temperature-control apparatus? Has the boiler

been inspected and arrangements made for necessary repairs? Arrangements should be made for next winter's fuel supply, with due consideration given to both quality and price. Perhaps it will be economical to change the kind of fuel used.

The floors will need attention. Have you investigated the efficiency and labor-saving possibilities of electric scrubbing machines? When the floors have been cleaned, they should be given a dressing to preserve them, to add to their appearance, and to minimize the work of maintenance.

The toilet rooms, in particular, should be given a thorough cleaning and overhauling. Every plumbing fixture in the toilet rooms should be put in perfect condition. Fixtures that have proved an insanitary nuisance because of inefficiency or improper installation should be replaced or properly installed. The use of deodorants in toilet rooms is an obsolete practice; they should be replaced by cleanliness and all the fixtures should be installed so that cleanliness can be maintained easily. The concrete or tile floors in these rooms should be provided with drains so that they may be washed with a hose.

Ventilation of these rooms should be entirely separate from the ventilation system of the building proper. The principal of a school should not tolerate for a single day any odor from toilet rooms coming into the corridors or classrooms. If such a condition cannot be remedied by proper ventilation and daily cleaning, consult a competent plumber or engineer and have the cause removed.

Another item of sanitary importance is adequate provision for washing hands. Children are taught to wash their hands every time they visit the toilet room and yet there are schools with only one or two washbasins in a large room or none at all, no soap, and no towels. Liquid soap is not expensive, especially when purchased in quantity and in concentrated form and then diluted when put into the dispenser. Get a good grade of paper towels and put them into containers that deliver one at a time to minimize waste.

Walls in classrooms should be at least swept and, if possible, washed. They may need new paint. In buying paint, attention should be given to the kind of finish, the amount of surface that the paint will cover, and the ease of application as well as to the cost per gallon.

When the building has been inspected thoroughly and a list of work outlined for the summer, take a look at the grounds. The smallest school can have a small lawn and some shrubbery in addition to the playground. The janitor or someone else, possibly a group of the older pupils, should take care of this in the same way that he cares for the lawn in front of his own home. The playground should contain some features such as slides, a basketball, handball, or tennis court, and a baseball diamond. Have you considered the possibility of putting these in charge of a committee of the parent-teacher or other organization for the summer, so that your pupils can make use of them during the season when they need them so much? In almost any community some citizen can be found who would assume this responsibility with the help of high-school students.

Finally, a word about janitors is in order here. The school janitor is now looked upon as a very important and necessary employee of the school. If he is a competent, all-round man, he earns more and saves more money for the school than the amount of his wages, no matter how well paid he may be. He can take charge of most of the work outlined in the summer program of rehabilitation and do a large part of it himself. He will be able to make minor repairs and some large ones. He will know how to keep the building warm with the minimum cost for fuel. He can tell you whether you are buying the most economical kind and grade of coal. Finally, he must be a person of excellent character and must have considerable tact in order to maintain friendly relations with the pupils. Teachers' associations are now finding a place on their convention programs for conferences of janitors, and some of our school magazines are devoting considerable space to articles on the qualifications and the training of janitors.



Church of the Annunciation, Convent, Rectory, and School, Green Bay, Wisconsin.—Front and side views showing church and rectory. — Foeller, Schober and Berners, Green Bay, Wis., Architects.

There Must Be a School

What is a complete parish organization? That is an interesting academic question, in view of the fact that parishes as they actually exist range, in respect to organized activities, from those with just the pastor and a handful of parishioners to the large city parish supporting, besides the school and ordinary social activities, such things as a library, a gymnasium and playground, a day nursery, and even a hospital.

Size and circumstances determine which of numerous secondary activities may be useful, needful, and desirable in a parish. One institution, however, which cannot be called a secondary activity is a necessity; that is a school. Many ecclesiastical authorities maintain that where funds are insufficient for the erection of both a church and a school, the school building must be erected first and the school auditorium used as a temporary church.

Of late, many parishes have adopted the combination church and school building, which modern architects have often succeeded in rendering very serviceable and beautiful. In this issue of THE CATHOLIC SCHOOL JOURNAL, we are illustrating a further step in economy and utility in which all the parish activities are grouped under one roof.

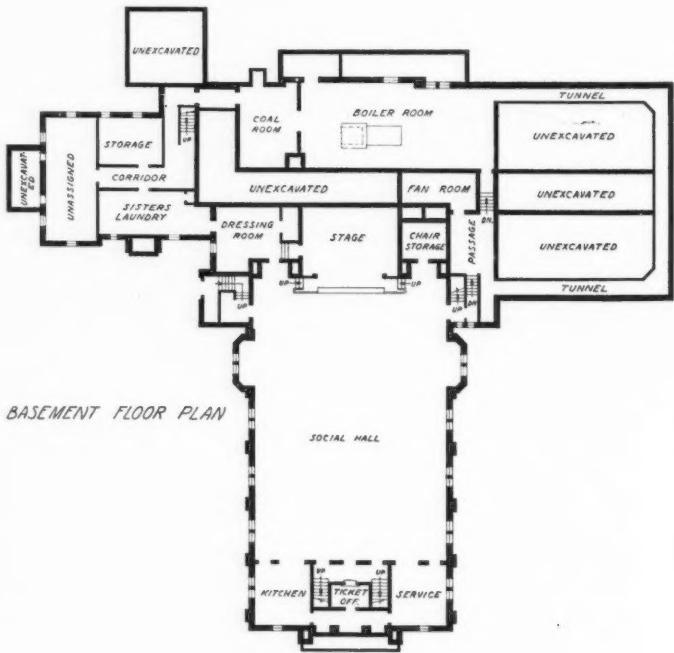
A Combination Building

The interesting combination building, shown in plan and picture, is the Church of the Annunciation, School, Rectory, and Convent, at Green Bay, Wisconsin.

The photograph of the front and side views shows the church and, on the left, the rectory; the rear view shows the school, convent, and rectory. The schoolrooms are located on the first and second floors in the rear and to the right of the

church; the convent is on the third floor, above the schoolrooms. A social hall and auditorium, with a seating capacity of 500, for the parish and school fits naturally under the church.

The building is so planned that each unit has separate entrances and stairways, and is to all intents and purposes self-contained and independent. The school wing may be extended by adding classrooms and an additional stairway. Among the features of the building, which local conditions have made necessary, are: (a) a Sisters' chapel immediately adjoining the main altar and accessible from the convent stairway; (b) a mothers' room where children may be placed during services; (c) a complete kitchen and service room for parish use; (d) a large porch for the Sisters; (e) a two-car garage.



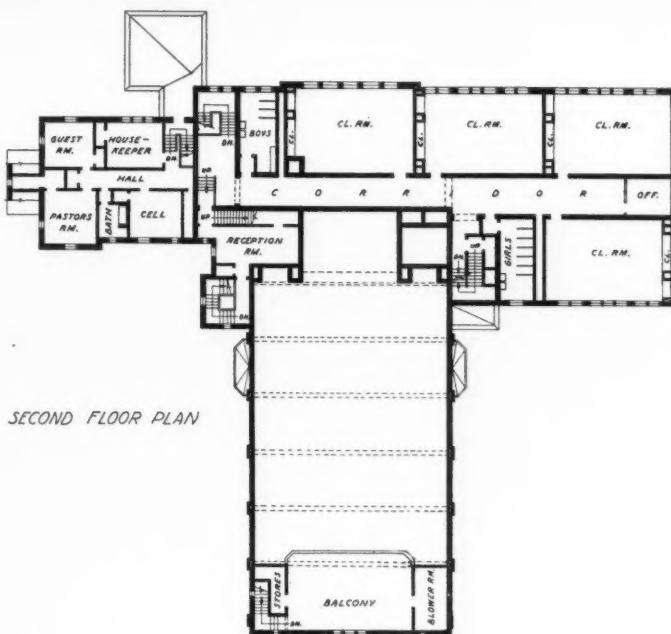
The exterior of the building, which is a severely plain expression of the Gothic, is of limestone trimmed with Mansota stone. The corridors and stairs are of concrete with quarry-tile floors and glazed-brick wainscoting. Asphalt-tile floors, plaster walls and ceilings, built-in wardrobes, and blackboards constitute the finish of the eight classrooms. Boys' and girls' toilets located on the first and second floors of the school are finished with tile floors and glazed brick walls. The heating is of the vapor system type so arranged that the school, the church, or the social hall may be cut off when not in use. Temperature regulation is by thermostatic control.

The church, including the balcony, will seat from 700 to 750 persons. Here open timber trusses have been placed over the steel beams. The aisles are paved with slate and the sanctuary is of marble.

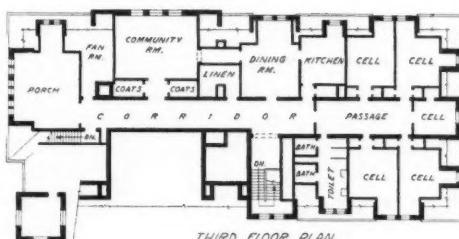
Oak trim is used throughout the building. The floors in the convent, like those of the classrooms, are of asphalt-tile, and the floors in the rectory are of oak.

The entire building is covered with a slate roof on a steel frame over concrete attic slabs.

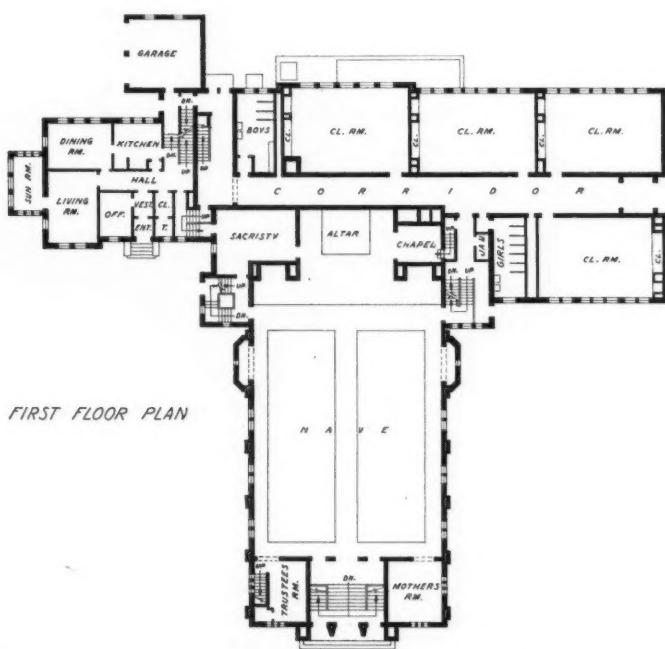
Bids for construction were received and contract let on July 22, 1932. Work was started on July 25, 1932, and the building was occupied on September 25, 1933. The combination building, including the school with accommodations for from 360 to 380 pupils, was erected at a cost of \$117,767.75. Foeller, Schober and Berners, of Green Bay, Wis., were the architects.



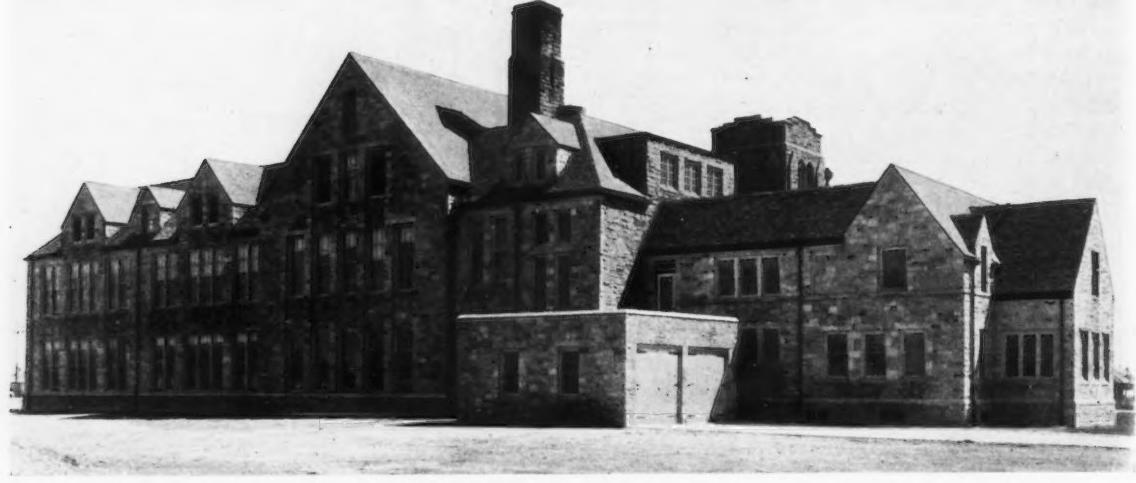
SECOND FLOOR PLAN



THIRD FLOOR PLAN



FIRST FLOOR PLAN



Church of the Annunciation, Convent, School, and Rectory, Green Bay, Wisconsin.—Rear view: Wing at right of picture is the rectory. The middle and left shows school and convent. The convent is on the third floor.

Extreme Unction A School Sister of Notre Dame

The following dramatization is appropriate for a classroom exercise, an assembly, or a P. T. A. program. It is intended to fix facts already studied, to convey information, or to change erroneous ideas concerning the Sacrament.

[*The pupils are standing in sociable groups on the stage, some conversing, others moving about. Irene passes by with hurried steps. Just as she has almost disappeared, Madonna, one of the girls, takes notice and runs to overtake her.*]

MADONNA [*with a look of consternation*]: Irene, where are you going in such haste?

IRENE [*apparently very much excited*]: I am on my way to the drug store for medicine. I am afraid that my mother is dying. The doctor looked at her very doubtfully before he left the room a few minutes ago.

ELLEN [*seriously*]: But, Irene, has the priest visited her? You know that your mother ought to receive Extreme Unction if she is deathly sick.

IRENE: I am afraid that the very thought of the Last Sacraments would only get her excited and even hasten her death. She is scarcely breathing now.

DOLORES: Oh, Irene, we just heard all about Extreme Unction in school this morning. It often restores health if it is God's will.

EVELYN [*trying to encourage*]: We were told, too, that some of the cures are almost miraculous. Of course, these cures are produced in an indirect way. I think that Rosalie can explain that better than I can.

ROSALIE: If I remember the statement correctly, the grace of the Sacrament soothes the soul, lessens the fear of death, and brings on a calm and peace of mind which often leads to the restoration of health.

LOUISE: And, Irene, don't you know that if your mother should die without receiving the Last Sacraments through your fault, you would sin grievously?

IRENE [*appearing very much distressed*]: Maybe I had better call our kind pastor; he is a good friend of Mother's anyway. But, if Father isn't in?

FRANCIS: Our catechism states that if the parish priest is

not within reach, any priest may perform the ceremony. I think Father N. is at home this morning.

MARY [*showing increased interest*]: Do you know how to prepare the room for the Last Sacraments, Irene?

IRENE [*wringing her hands*]: Once upon a time I did know, but I am so confused now, I can't recall anything I ever knew.

MARGARET: I can tell you. After you have tidied the room, place a small table near the bed. On it put a clean white linen cloth, a crucifix, two wax candles, a glass of water, some cotton, and a silver teaspoon.

MADONNA [*approaching affectionately*]: Now, Irene, there is just one more thing to be done. You must prepare your mother before the priest arrives so that she may be resigned to God's will, whatever it may be. Break the news gently, try to keep her calm. Be sure to tell her that many people get well after they are anointed. [Puts arm around her.] You'll do that, won't you, Irene?

IRENE: But what must I do when the priest arrives?

MARIE: Since he generally carries the Blessed Sacrament with him, it is proper to meet him at the door with a lighted candle.

ANGELINE [*with great concern*]: And then, Irene, you must leave the room while the priest hears your mother's confession after which he will call you back into the room again. Then you and your little brothers and sisters kneel and pray while the priest performs the ceremony. Be brave and hope for the best.

ALL: Our prayers will help, too.

IRENE [*somewhat relieved*]: I am so glad I met you, girls. Will someone please come with me?

DOLORES: I will, Dear.

ALL [*as Irene and Dolores disappear from the stage*]: Good luck to you, Irene!



¶ Reading should not be considered a mere skill, but a means of enriching and extending knowledge, of stimulating and furthering the capacity to think, and of satisfying, broadening, and deepening interests. . .

The school should make an exhaustive detailed list of library books suitable for children of various ages. — Daniel P. Eginton.

Practical Aids for the Teacher

The author of the best contribution to this department each month will receive a check for \$5.
Others will be paid at space rates.

The Romance of Words

Words from Place Names

The origin of many of our words is very interesting. The following are words derived from names of places as indicated. *Cashmire*, Kashmir; *damask*, Damask; *muslin*, Mosul in Kurdistan; *lawn*, Leon, France; *Jean*, Genoa, Italy; *cambric*, Cambria; *magnet*, Magnesia; *sardine*, Sardinia; *Milliner*, Milan, France; *buncombe*, Buncombe county, North Carolina; *currant*, Corinth; *peach*, Persia; *spaniel*, Spain; *polka*, Poland; *port*, Oporto, Portugal; *dollar* (German *Thaler*) Joachimsthaler or Joachim's dale.

However, *Brazil*, got its name from brazil wood, which was known three centuries before Brazil was discovered. Likewise *Maderia* island got its name from madeira, a kind of timber. *Indian corn* tells us that corn was first found in America; but *india ink* was first made in China, not India.

Turkey has an interesting origin. In the sixteenth century all non-Christian peoples were referred to as "Turks." The inhabitants of America were non-Christian; so the *turkey*, first found in America, was given its name because the Indians, like the "Turks" were non-Christian.

Shrinkage in Words

Shrinkage in Words has contributed to English. We have all heard children "condense" such words as "examine" into "zamine" and "remember" into "member." This is a racial tendency which functioned especially before printing was invented. Examples of "shrinkage" in words are:

Palsy, paralysie; *dropsy*, hydropisie; *sexton*, sacristan; *Bethlam*, Bethlehem — Bethlehem Hospital, a hospital for lunatics; *raiment*, arrayment; *peal*, appeal; *mend*, amend; *lone*, alone (which is itself shortened from all one); *size*, assize; *fender*, defender; *squire*, esquire; *fence*, defence; *stage*, estage; *tender*, attender; *taint*, attaint; *crew*, accrue; *possum*, opposum; *coon*, racoon; *chap*, chapman; *drawing-room*, withdrawing-room; *hack*, hackney; *navy*, navigator; *bus*, omnibus (a bus for all); *cab*, cabriolet; *wig*, periwig; *maud*, Matilda; *Alec*, Alexander; *brandy*, brandy (burnt) wine; note that we hear of the "Brandywine River" in Washington's campaign; *constable*, connes stable (stable fellow); *clove*, "clavus," Latin for nail; *elder*, alderman; *chum*, chamber fellow; *bonfire*, bone fire, recalling the practice of burning the dead after a victory; *jockey*, "little Jack"; *dandy*, Andrew; *dago*, Diego.

Interesting Words

Lack of Scientific Knowledge gave us such words as: *Mercury* and *Jove*, names of Greek gods; *disaster* (astr, meaning star), reminds us of the superstition of being born under an "unlucky star." The terror which thunder inspired is seen in such words as *stun*, *astound*, *astonish*.

The word *umpire* is from the French, "non par," meaning not equal; the *umpire* is "not on a par" with the contestants.

Pocket handkerchief literally means "pocket hand over head"; it was used in preference to the rather crude word, "wipe."

Flour and *flower* are not as different as we are prone to think, for *flour* is the "flower" or best part of the meal. Originally they were the same word.

Magazine originally meant a "storehouse." It is still used in this sense in reference to ammunition. In one sense a magazine is a "storehouse" of material for information or amusement.

Sometimes a letter is added; thus "apple gray" became *dapple* gray and "affoldil" became *daffodil*.

Yankee is supposed to come from "Janke," that is "Johny."

Greyhound is made up of the Icelandic word "grey" meaning "hound"; and "hound"; hence *greyhound* literally means "hound hound."

Cheer once meant "face," literally a "cheerful face" means "a face full of face."

Verse is from Latin "versus," meaning a turning. This will help us to remember that a "line" of poetry is a "verse"—at its end there is a "turning back" to begin the next line.

Salary from sal, meaning salt. Originally one's *salary* was "an allowance for one's salt."

Rivals originally meant people living along the same "rivus" or river.

Trivial contains the prefix, "tri," meaning three. A trivial thing was a thing so common that it could be found at the meeting place of "three roads."

Atlas is the name of the Greek god supposed to hold the earth on his shoulders.

Words from Foreign Languages

Some Latin words have become English, retaining their original meaning in many cases, for example: *exit*, "He goes out"; *affidavit*, "He has testified"; *debenture*, "There is owing"; *quorum*, "A list of persons"—of sufficient number to do business legally; *dexterity* originally meant "skill with the right hand." *Dismal*, from "dies mal," evil days, still retains some of its original meaning.

Tammany was the name of the Indian chief with whom Penn carried on negotiations.

From the Dutch we get: *yacht*, a hunting ship; *etch*, a sketch or landscape; *boom*, a beam; *furlough*, "verlof" meaning "for leave"; *toy*, "tuig," a thing. The *knap* in *knapsack* is Dutch for food and conveys the idea of "crunching" which we still retain in *gingersnap*.

From Various Sources

People, too, have helped build up our language. *Mackintosh* is from Mackintosh, a nineteenth-century inventor; *doily*, from Doily, a linen draper; *galvanize* from Galvin and *volt* from Volta, Italian eighteenth-century scientists; *silhouette*, from the French prime minister, Silhouette; *mesmerism* from the German physician, Mesmer; *derrick*, from the English hangman, Derrick; *macadamize* from Macadam; *boycott*, from Capt. Boycott; *jacket*, from "Little Jack."

Nicotine is from a French ambassador, who sent Catherine de Medici some tobacco plants about 1560. *Sandwich* gets its name from the Earl of Sandwich, who is said to have invented a light meal which could be eaten without leaving the gaming table.

Knickerbocker trousers remind us of the baggy trousers worn by the Dutch in New York; *knickerbocker* was the name used by Irving when he wrote his history of New York. *Generous* is from the Latin, "genus," meaning race; a "generous person" meant "a man of race."

Authors have helped to popularize words; thus, Tennyson made *Holy Grail* more common (the cup which Jesus used at the Last Supper), and Scott gave us *glamour*.

The material for this article was largely obtained from the book, *Romance of Words*, by Ernest Weekly, published by E. P. Dutton and Company.—DR. J. C. LINDBERG in *The Rural Educator*.

Pupils Design Mural Panels

In the fall of 1933, the opening of the music room at St. Thomas School, Lake Harriet, Minneapolis, Minn., presented a problem. An unfinished panel originally intended for a blackboard, made an unsightly and uninspiring wall. The pastor, Reverend John P. Cleary, and the Sister Principal of the school called upon the eighth-grade art class to do something about it. The class discussed various ways and methods of making the place attractive. It was decided finally that something permanent in the way of a class memorial would be the best solution and a worthy one. This class of 32 pupils has seven years' background in art through a course laid upon the Catholic liturgy as a basis for all forms of expression. The art program for the entire school from the first to the eighth grade emphasizes the study of the symbols of our religion.

In the planning of the mural under the direction of Mrs. Mary L. Wallace, the pupils chose the following saints, with whose lives they were thoroughly acquainted, to be represented in medallions of which the mural was to be composed. The wall space was first divided into five sections, each 48 by 51 inches.

For the center panel, which is the center of interest, these saints were chosen: St. Thomas, patron of the parish; St. Cecilia, patron of music throughout the world; St. Philomena, patron of the school chapel. Then for the panels in the four remaining sections, two on either side, the following saints were selected: St. Agnes, patron of young girls; St. Anthony, patron of young boys; St. Anne, patron of mothers; St. Sebastian, patron of athletics; St. John Baptist de la Salle, patron of Christian Brothers' schools for boys; St. Thérèse, Little Flower, to whom a shrine is erected on the school playground and also in the main corridor; St. John Baptist, patron saint of our pastor; St. Ignatius, patron of the principal. There was also the cross, best-known symbol in the Church, formed of roses, symbols of love and sacrifice, together with the symbols of SS. Thomas, Philomena, Cecilia, and Thérèse. The latter were selected as being most closely associated with the school. Two panels of guardian angels with an inscription from the Asperges and from the Mass of the Holy Angels form the center of the second and fourth panels.

Above and below each saint are smaller medallions composed of the symbols of the life and death of that saint. A 6-inch border at top and bottom is made up of three distinct units each designed by a different pupil. The units are: a classic rose, symbol of love and sacrifice; a lily, symbol of chastity; a palm, symbol of victory through martyrdom.

The center medallion, depicting the scene after the Resurrection, when Christ appeared to St. Thomas the Apostle, was done by a boy. A girl was responsible for the grape-and-wheat design, symbols of the Blessed Sacrament, surrounding this medallion. The ribbon below bears the inscription, "Class of 1934," thus identifying the mural as the gift of this class. The background of minute flowers is symbolical of the many prayers of the children in this school, each flower typifying a different form of prayer: blue flowers, prayers of faith; red

flowers, prayers of love; yellow flowers, prayers of praise and thanksgiving; purple flowers, prayers of contrition; green leaves and buds, prayers of hope in God's mercy.

The work on this background was done largely by six boys. One girl did the large gothic gold letters. Another did the black pen lettering. Each of the 32 pupils took a definite part in the project, being responsible for the design, transfer, and actual execution of his own part of the mural. It took four weeks for the pupils to plan and perfect their designs, and two more weeks to color them with special attention given to the symbolism of color. The art periods in this school are but one hour a week. The remainder of the semester was used to transfer the designs to the plaster-board panels using their paper patterns as guides. When the five sections were completed, they were mounted side by side to form one long mural 4 feet high by 21 feet, 3 inches long. The panel was finished off with a simple wood molding. The materials used on the mural itself were tempera colors, waterproof ink, pale-gold powder and bronzing liquid, spar varnish (three coats with a rub-down of oil and pumice stone after each), ordinary water-color brushes, sizes 3, 5, and 7.

Mrs. Mary L. Wallace is director of the Catholic Art Bulletin Service which is used in many states and in Canada. Mrs. Wallace was formerly supervisor of art in the parochial schools of the archdiocese of St. Paul.



Symbolical Mural Decorations by the Eighth Grade of St. Thomas School, Minneapolis, Minnesota. — Above is an enlargement of the center panel.

New Superior General for Brothers of Mary

The Brothers of Mary are rejoicing over the election of Very Rev. Francis Joseph Kieffer as Superior General of their society. The new "Good Father" of the Society of Mary had been, since 1919, superior of the Episcopal Seminary at Strasbourg. He is an honorary canon of the Cathedral of Stras-



*Very Rev. Francis Joseph Kieffer,
Superior General, Society of Mary.*

bourg, and a member of the Legion of Honor of France. His work on *Authority in the School and the Family*, now in its fourth edition, was awarded high distinction from the French Academy.

The general chapter of the Society of Mary sitting at Reves, Belgium, has chosen Father Kieffer Superior General for a term of ten years. He succeeds the late lamented Very Rev. Ernest Joseph Sorret. Brother Eugene Paulin, S.M., Ph.D., represented the American Province of the society to the chapter.

Arithmetic 1000 Years Ago

R. E. Tope*

Among the achievements of civilization present-day society is greatly indebted to mathematical invention. Through centuries of slow progress mankind learned to count and finally worked out our system of numerals and devised useful methods of making calculations.

The Roman system of numerals and notation was very clumsy. The Greek system was complicated and the use of the zero as a place holder was not common in Europe until the sixteenth century.

Toward the end of the eighth century a great emperor by the name of Charlemagne ruled over a large part of Europe. The people of his realm could not learn much about arithmetic. Solving ordinary problems was too intricate. The emperor brought to his court a scholar by the name of Alcuin and assigned him the task of spreading knowledge among

*Mr. R. E. Tope is superintendent of schools at Grand Junction, Colorado. This is a selection from the bulletins on the history of various educational subjects which Mr. Tope sends out to his teachers.

the people of the empire. Among several simple textbooks he prepared was an arithmetic.

At this time the only numerals known in Europe was the Roman system, and Alcuin's way of solving problems shows clearly that the Roman numerals were tedious and difficult to operate. The Alcuin method of calculation was in use about two hundred years when it was considerably improved by Gerbert, a learned monk.

An Alcuin problem in multiplication — A.D. 800

CCXXXV	IV
--------	----

CCCCCCXXXXXX — DCCC
XXXXXXXX — CXX
VVVV — XX
DCCCCXXXX — DCCCCXL (Answer)

An addition problem by Gerbert — A.D. 1000

	M's	C's	X's	I's
MCCIV	I	II	III	IV
DXXXVIII		V	IV	VIII
MMCCCCCLV	II	IV	V	V
DCXIX		VI	I	IX
Sum	III	XVII	IX	XXVI
M's	MMM			
C's	CCCCCCCCCCCC			
X's	XXXXXXX			
I's	XXVI			

Rewritten and Combined

M's	MMM
C's	MDCC
X's	CX
I's	VI
Sum	MMMDCCCXVI (Answer)

Clearly, calculating in Europe in the year 1000 was difficult and much cruder than our modern ways of dealing with numbers.

The modern system of numerals is the Hindu-Arabic. The system originated in India and came into Europe by way of Arabia. It was first invented without the zero. No one knows who invented zero but its use can be traced back to about 876 in India and 873 in Arabia. Without this invention the Hindu-Arabic numeral system would never have been any more important in the history of the world than any of the other ancient systems.

The Hindu-Arabic system was known by the leading scholars of Europe about the twelfth century but it did not come into common use till about 1600 when Steinmetz published his famous arithmetic. At this time the carrying process so well known today was unknown even to scholars. Note the following Steinmetz solution:

$$\begin{array}{r}
 3\ 6\ 5 \\
 2\ 4 \\
 \hline
 1\ 2\ 2\ 0 \\
 1\ 2\ 4 \\
 6\ 1\ 0 \\
 2 \\
 \hline
 8\ 7\ 6\ 0
 \end{array}$$

A relatively late addition to arithmetic was the knowledge of decimals. The Arabs knew nothing about decimals. Simon Stevin, a Flemish mathematician, was the first to discover the fact that a decimal point could be used and that the laws of combinations for tenths and hundredths are the same as the laws for tens and hundreds. His books were published in 1585.

Thus we see that very simple arithmetic is the result of a long series of inventions and discoveries extending back through thousands of years into the past and brought about through the co-operation of many minds. Today we make use of them just as we take advantage of the telephone and automobile.



CA library is recommended for every school, with every school library in charge of or under the supervision of a person qualified to select books and to direct reading.—*The White House Conference.*

New Books of Value to Teachers

My Word Book

By Frederick S. Breed and Ellis C. Seale. Seven books for grades two to eight, respectively. Paper, 92 and 94 pp. Lyons and Carnahan, Chicago, Ill.

Here is an excellent, practical course in spelling and vocabulary building. Each book is, as the authors say, "a textbook, exercise book, and spelling pad—all in one." The authors make the further claim that no other material is necessary, except in the seventh and eighth grades where the pupils should have access to a dictionary; and this claim also is justified.

The directions to the pupils for each lesson are clear and complete. It is expected, however, that, in the primary grades the teacher will read these with the pupils and give such interpretations as may be necessary.

New words are presented on Monday, studied more in detail on Tuesday with special emphasis on the ones with which a pupil has had difficulty. A test is given on Wednesday followed by remedial work on Thursday and another test on Friday. These exercises, based on modern teaching devices, fix the words permanently in the pupil's mind. Words missed in the Friday test are placed in a "word garden" to be cultivated until they can be picked and put into the pupil's "word basket." A simple graph is provided by which the pupil can chart his progress for the semester.

The Theory of Play

By Elmer D. Mitchell, A.M., and Bernard S. Mason, Ph.D. Cloth, 547 pp. \$2.80. A. S. Barnes and Company, New York City.

This is one of the most extensive books on the theory of play that has come to the notice of the reviewer. In four parts, the authors treat on the historical background of play, its theory, need, and administration. It is a companion volume to the authors' *The Practice of Play*. Although most of the topics are well and sufficiently treated, this cannot be said about Catholic group activities. They are absolved by one sentence telling the reader that the National Catholic Welfare Council [Conference] coordinates and sponsors all recreational and other activities for Catholics. This is not quite true but it is a convenient way of avoiding the study of Catholic publications, which are lacking in the bibliographies of this and the following volume. What about the Columbian Squires? The Catholic Boys Brigade U. S.? The Catholic Youth Movement? The St. George Cadets and other national or more than local organizations? Undoubtedly, the Catholic Youth Bureau now being formed in Washington will make this information more easily available to authors. Notwithstanding this criticism, the book is recommended to all who are interested in play, physical education, camping, club work, athletics, and play leadership.—K.J.H.

Cultural Anthropology

By Albert Muntzsch, S.J., Cloth, 445 pp., illustrated, \$3.75. The Bruce Publishing Company, Milwaukee, Wis.

Teachers, college students, and the general reader owe a debt of gratitude to Father Muntzsch, professor of social anthropology at St. Louis University, for this volume of the Science and Culture Series. In an editorial introduction, Father Husslein points out that "the great value of his [the author's] work consists in the authoritative information conveyed on practically everything of consequence pertaining to the customs, cultures, and beliefs of modern primitives, with whom present-day anthropology, no less than folklore and primitive religion, is intimately concerned."

The author's qualifications include, in the first place, a thorough familiarity with the literature of the subject, which he has studied and taught for many years. In addition to this, he has actually lived for extended periods among the Indians in British Honduras, the United States, and Canada.

The book is a presentation and discussion of facts, rather than theories. The author uses great care in preventing the imagination of his readers from "jumping at" conclusions. He says that "though he is committed to a definite opinion on the questions here discussed, he did not allow this opinion to influence his interpretation of facts. Facts are facts, no matter by whom gathered, and they are the basis of the writer's conclusions." As an instance of this, we may cite the chapter on the origin of the American Indians. Many observations and obvious facts are presented and discussed but no conclusion is arrived at.

Apropos of the modern tendency among writers of textbooks of history to give the children who study their books the impression that science proves that all mankind were originally savages, we may note that the introduction to this work by the general editor of the Science and Culture Series has some bearing upon the matter. He condemns, for instance, the unwarranted assumption that modern primitive tribes represent "static remnants of culture stayed in its evolutionary progress millenniums ago." "They might," he says, "indifferently have represented a process of evolution or decline."

Enjoyment of Literature

By Ralph P. Boas and Edwin Smith. Cloth, 572 pp., illustrated. \$1.60. Harcourt, Brace and Company, New York City.

Enjoyment of Literature is a rewritten and expanded version of the authors' earlier book *An Introduction to the Study of Literature*. A textbook intended primarily for high-school seniors, its purpose is to supply all the information about the various types of literature that the student should have in order to understand and appreciate what he has read during his high-school course and what he will read after he has finished high school.

The authors have done their work thoroughly and, for the most part, very well indeed. Our chief criticism of the book is that, in their effort to be impartial, the authors have now and then leaned backward, so to speak. For example, while the paragraph on the dangers of realism (p. 189) is a very good warning, yet the preceding paragraph on naturalism seems much too mild a criticism to satisfy the Catholic conscience. In fact, the concluding sentence says: "Nevertheless, everyone who wants to face life courageously and honestly, should, when he is ready for naturalism, read at least some books like . . ." Then, too, such writers as Dumas are discussed with apparently the idea that the pupils should read some of their works.

And here is another example of a thoughtless remark that may injure the faith of a pupil by suggesting doubt. After quoting the poem "The Listeners," by Ralph Hodgson, which attempts to visualize the encounter of Eve with the serpent, the writers include among their comments: "It is more real and more pitiful than either the half-mythical subject or the half-playful style would seem to warrant. And the reason for this, of course, is that, whether the reader believes in the Bible story or not, the poem forces him to a sad conviction of the tragedy of lost innocence."

Thinking, Speaking, and Writing

By Benjamin Veit and others. Eight books. Cloth, illustrated, 112 to 192 pp. 56 cents to 68 cents. Silver, Burdett and Company, Newark, N. J.

Here is an attractive and efficient series of language books, one book for each semester from the third to the sixth grade, inclusive. Much attention is given to oral composition. The work is well graded. The interests of children are capitalized. "Language springs from life situations," says the authors, and children's life situations supply the material for these lessons.

Essays Old and New

Edited by Essie Chamberlain. Cloth, 498 pp. \$1. Harcourt, Brace and Company, New York City.

This is a revised and enlarged edition of a book published originally in 1926 and which has found favor in many high schools. The original 41 essays were chosen as the result of a questionnaire sent to more than 200 teachers. The selections thus made included many of the very best. Practically all of them were fairly safe reading for young people. One or two of the new ones are a trifle doubtful. But among the 52 essays, we find selections from such masters as Stevenson, Theodore Roosevelt, Irving, Lamb, Repplier, Franklin, Wilson, Chesterton, Phelps, etc. The teacher can choose all he needs for class study without exhausting the supply of highly suitable material.

The New Leisure Challenges the Schools

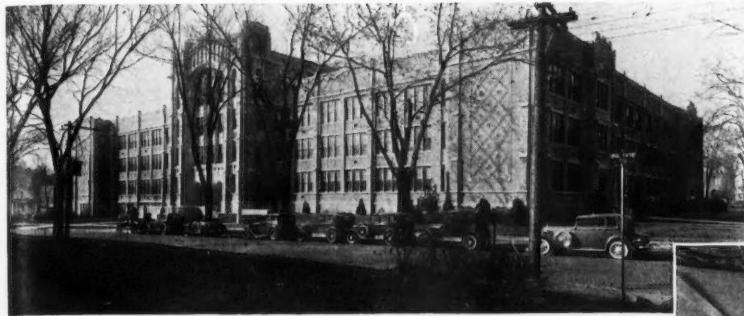
By Eugene T. Lies. Illustrated. Cloth, 326 pp. \$2; paper \$1.50. National Recreation Association, New York City.

There is a large amount of information of special interest to teachers found in this volume. It is a study of what the schools are doing and may do in meeting the ever-growing leisure-time problem. Among the timely topics treated are: Leisure as a problem for schools; education for the recreational use of leisure time;

(Continued on page 8A)

JOHNSON

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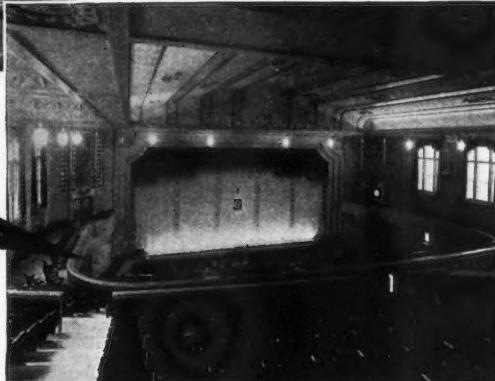


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Catholic Education News

(Concluded from page 3A)

SISTER FRANCES HELEN, superioress of the Immaculate Seminary of the Sisters of Providence, Washington, D. C., died on May 23. Sister Frances was one of the most prominent religious educators in the country. She was the first Superior of Immaculata Seminary, assuming direction of the institution at its founding in 1905. She held the doctorate of philosophy and a master of arts degree from the Catholic University of America, and was national chairman of Teaching Orders of Nuns in the International Federation of Catholic Alumnae.

REV. DR. GEORGE JOHNSON, of the Catholic University of America, Washington, and secretary general of the National Catholic Educational Association, has been elected secretary of the American Council on Education.

New courses for graduate students at the summer session of St. Louis University, June 20 to July 28 are expected to increase the attendance which last year reached a total of 1,038 in all departments. The English department is offering courses in American Folklore, American Humanism, and the Age of Pope. In History there are new courses in Colonial Latin, America, History of the New Testament Times, and the Spanish Régime in the Mississippi Valley. The Education department has new offerings in Elementary School Supervision, Children's Literature, School Hygiene, and Methods of Teaching the Social Studies. A five-day week will be observed, with classes from 8 a.m. to 1:05 p.m.

REV. JOHN BALFE, S.J., has been appointed president of Seattle College, at Seattle, Wash. The new president is a native of the State of Washington and a graduate of Gonzaga University. He completed his theological studies at Naples, Italy.

VERY REV. JOHN A. MCHUGH, S.J., the retiring president of Seattle College, Seattle, Wash., will continue his work as pastor of St. Joseph's Church, Seattle, a position he formerly held in addition to the office of president of Seattle College.

New Books

(Continued from page 162)

after-school hours; vacation time; place of the school in relation to other factors in the solution of the problem of leisure, etc. There are nine practical appendices and an extensive though incomplete bibliography. This well-illustrated volume should be found in every school and club library. — K.J.H.

Children's Sleep

By S. Renshaw, V. L. Miller, and D. P. Marquis. Cloth, 242 pp. \$2. The Macmillan Company, New York City.

In this volume, which is one of the Payne Fund Studies on Motion Pictures and Youth, the authors present their efforts in examining the nature and amount of the change in children's sleep after seeing different types of films as compared with their normal sleep. The study is quite comprehensive and the results recorded seem to be well documented. The book will interest the professional experimental psychologist. — K.J.H.

Mental Hygiene of the School Child

By Percival M. Symonds, Ph.D. Cloth, 321 pp. \$1.50. The Macmillan Company, New York City.

This is a good book in its particular class and, as far as the natural man is concerned, much useful material is found in its pages. It is based on ethics and if used as a textbook by Catholics, some readily apparent erroneous statements and suggestions should be corrected. Religious instruction and its practical application supplies Catholics with practically all the positive mental hygiene needed. Nevertheless, natural means can and ought to be used, but, in the end, it will be found that they are more or less a rationalization of revealed religion. — K.J.H.

Field Guide to the Birds

By Roger Tory Peterson. Cloth, 167 pp., illustrated. \$2.75. Houghton Mifflin Company, Boston, Mass.

A handy, well-made book, covering all bird species found in eastern North America. It does not supplant standard ornitholog-

ical works but is intended to complement them as a pocket companion. Hence, it confines itself to those factors that aid one to recognize at once the birds in the air, on land, and in the water. For this reason, the text is short and most of the information desired is found in the fine illustrations. In addition to the 160 pages of text there are 4 plates in color showing approximately 20 birds each, and 50 plates in black and white, showing the color values of the birds as they appear in the distance. As a further means of recognition, the note or call of some birds is added. The book will delight all lovers of birds, but particularly teachers, camp masters, outdoor guides, and nature students.—K.J.H.

New Progressive Tests in Latin

By B. L. Ullman and A. W. Smalley. Paper, 128 pp., illustrated. 40 cents. The Macmillan Company, New York City.

Teachers of first-year Latin will welcome this practical aid. It supplies new-type tests of various kinds grouped under: vocabulary, vocabulary and sentence, forms, syntax, derivatives and word study, comprehension, and Roman civilization.

The tests are so arranged that, in most cases, scoring is a matter of seconds, especially with the help of the key.

The Gospel According to St. Matthew

In Latin, edited by James A. Varni. Cloth, 112 pp. 38 cents. The Bruce Publishing Company, Milwaukee, Wis.

The book gives the text of the Clementine Vulgate, to which is added an introduction, notes, and a vocabulary by the editor. It is intended for rapid or sight reading in high-school and college classes. The editor states explicitly that the volume is intended for Latin classes, and not for religious instruction. The notes are English translations of difficult passages, not interpretations.

The brief introduction explains the work of St. Matthew and St. Jerome and gives an explanation and outline of the history of the Latin Vulgate.

The underlying purpose of this book is to encourage the reading of Latin for interest and pleasure, and to help in popularizing the Scriptures as the great masterpiece of Christian literature in the Latin language.

Practical Psychology in Character Development

By Rudolf Allers. Abridged by Vera Barclay. Cloth, 190 pp. \$2. Sheed & Ward, New York City.

In this volume, Miss Barclay selected passages from Dr. Allers' excellent work *The Psychology of Character* and rearranged them under fourteen headings in as many chapters. The selection is well done and the book should be of practical interest to parents, teachers, physicians, priests, and all who are engaged in developing the character of the young. Since the foundation for character is laid very early in life and the forming of character quite complete before the age of six, teachers might aid in bringing this book to the notice of parents. Of course, the volume under review is no substitute for Dr. Allers' complete work. Although it has an analytical table of contents, a topical index would have been an improvement. The fact that Miss Barclay's connection with the Boy Scouts is stressed on the blurb should mislead no one to believe that the Boy Scouts of America follow a Catholic psychology in their attempt to train character.—K.J.H.

Children of the New Day

By Katherine Glover and Evelyn Dewey. Cloth, 432 pp., illustrated. \$2.25. D. Appleton-Century Company, New York City.

This book is claimed to be "the first manual of child training to take into account the revolutionary changes in economic and social life with which the children of the new day will have to contend." Its contents are based on the voluminous reports of the White House Conference on Child Health and Protection. The matter is distributed into five groups: Background, growth, environment, education, and abnormal children. Whenever the authors confine themselves to the findings of the Conference, their summaries are good, but they know nothing about the spirituality of the soul and its spiritual activities, mind and will. Hence, practically all statements about the working of the mind and the emotions are hypothetical and for the greater part improbable. Habits are considered without reference to moral implications. The last few pages in which the authors make an excursion into the realm of religion are scurrilous and ridiculous. They were entirely unnecessary, because no one of sound mentality is going to the "modern" psychologists for religion. The book furnishes the best proof for the fact that as much as we have progressed in physical sciences, so much we retrogressed in true philosophy and religion. It is a pity. Child guides so influenced constitute a grave danger to the growing generation.—K.J.H.

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Publications Received

Introduction to Physical Education

By Jackson R. Sharman. Cloth, 327 pp., \$2. A. S. Barnes and Company, New York City.

Recreation for Girls and Women

By Ethel Bowers. Cloth, 447 pp., \$3. A. S. Barnes and Company, New York City.

Ancient and Medieval History

By Ralph V. D. Magoffin and Frederic Duncalf. Cloth, 896 pp. Silver, Burdett and Company, Newark, N. J.

A text for high-school courses.

A Letter to One About to Leave the Church

By Daniel A. Lord, S.J. Paper, 34 pp. The Queen's Work, St. Louis, Mo. The latest addition to the widely read Queen's Work pamphlets. The letter is particularly addressed to young women.

Catholicism in Education

By Rev. Franz De Hovre. Translated from the French by Rev. Edward B. Jordan. Cloth, 521 pp., \$3.48. Benziger Brothers, New York City.

The first part of this book discusses a Catholic philosophy of education and its application to the organization, objectives, and teaching methods of a system of Catholic schools. The second part discusses the educational philosophy of such important modern educators as Bishop Spalding, Monsignor Dupanloup, Cardinal Newman, Cardinal Mercier, and Father Willmanns.

Human Values in Music Education

By James L. Mursell. Cloth, 392 pp., \$2.40. Silver, Burdett and Company, Newark, N. J. A comprehensive view of the artistic, cultural, and social values of music from the standpoint of a teacher. The work is intended to develop a philosophy of music education.

Une Aventure en Francais

By Arthur G. Boeve and Lilly Lindquist. Cloth, 578 pp., Harcourt, Brace and Company, New York City. A language book and reader for high-school courses.

The Norwegian Twins

By Lucy Fitch Perkins. Cloth, 162 pp., illustrated. 88 cents. Houghton Mifflin Company, Boston, Mass.

This is the twenty-third volume in the author's well-known series of twin books. The work follows the usual plan of describing home life and national customs through the adventures of two interesting children, Eric and Elsa. The material is intended for use in the fourth grade.

Little Office of the Blessed Virgin Mary

Imitation leather, 333 pp., frontispiece. With commentary, \$1.75; without commentary, \$1.50. The Bruce Publishing Company, Milwaukee, Wis. A well-printed and well-bound book, 6½ by 4 inches. In addition to the Little Office in Latin and English, with introductory notes, and a prayer before and after the office, the book contains the Office of the Dead and the various prayers for the dead in the two languages.

Thoughts on the Holy Eucharist

By Rev. J. E. Moffatt, S.J. Cloth, pocket size, 94 pp. 50 cents. The Bruce Publishing Company, Milwaukee, Wis. A beautifully and simply worded collection of "Minute Meditations" for the busy person, the sort of practical thoughts that the layman or high-school student as well as the religious will appreciate.

Teaching as a Career

Published by the School of Education, St. Louis University, St. Louis, Mo. Paper, 20 pp.

Radio Talks

By Rev. John J. Walde. Paper, 44 pp. Price, 10 cents. The Queen's Work, St. Louis, Mo.

This Movie Madness

By Rev. Edward V. Dailey. Paper, 24 pp. 5 cents. The Paulist Press, New York City.

This pamphlet presents a clear-cut revelation, in brief, of the present state of the motion-picture industry. The revelations, while they are compiled from well-known recent sources, are nevertheless startling. A note of hope is sounded in the mention of certain productions that died because Catholics led a fight of nonattendance.

The Canon Law Digest

By T. Lincoln Bouscaren, S.J. Cloth, 944 pp. \$3.75. The Bruce Publishing Company, Milwaukee, Wis.

A compilation in English translation of the officially published documents affecting the code of Canon Law from 1917 to 1933. The author is professor of canon law at St. Mary of the Lake Seminary, Mundelein, Ill. An ideal textbook for teaching the subject and a valuable book of ready reference for priests and religious superiors.

Economics in Food

By M. Faith McAuley and Mary A. Wood. Paper, 46 pages. The University of Chicago Press, Chicago, Ill. The booklet contains a variety of recipes for use in preparing products made from evaporated milk. The booklet points out the economy of evaporated milk because of its lower cost and because it finds a large use in the preparation of food both in the home and in the institution kitchen. The recipes are given in the hope of helping to make attractive and interesting, without increased cost, the food of the institution group, whether in school cafeteria, college dormitory, or hospital ward.

Annual Review of Legal Education

By Alfred Z. Reed. Paper, 67 pp. The Carnegie Foundation for the Advancement of Teaching, April, 1934. A report containing a summary of a review of legal education in the United States and Canada, for the year 1933. The report takes up the learned professions, state regulation of specially privileged associations, direct governmental administration, licensing of individual practitioners, and current information on legal changes made during the year.

SISTER MARY LEO TIERNEY died at Saint Clara Convent, Sinsinawa, Wis., April 27, in the 82nd year of her life and the 56th of her religious profession. She was the last survivor of the group of Sisters who taught in the Immaculate Conception School of Faribault, Minn., under the late Archbishop Ireland's "Faribault Plan," which received wide publicity during the early 90's.

Of Interest to Buyers

BOOKLETS ON TEACHING ART

The Practical Drawing Company, 1315 South Michigan Blvd., Chicago, has published a series of interesting leaflets and pamphlets relating to the value of art instruction in the schools. The material, which includes reprints of articles by authorities and expressions from prominent persons in almost every line of activity, is of great value to teachers who are faced with the necessity of convincing patrons that art is an indispensable part of the course of study. The literature is available free of charge to readers of THE CATHOLIC SCHOOL JOURNAL.

SCHOOL-EQUIPMENT EXHIBIT

A working exhibition of all modern public-school equipment and facilities will be held for the first time at the Port Authority Commerce Building, New York City, August 15 to 24, under the auspices of the National Association of Public-School Business Officials. The exhibition will be known as the National Schoolmart and National Schoolview. A series of lectures and round-table discussions will be an essential feature. Parochial-school officials as well as representatives of private colleges are invited to attend these meetings and exhibits.

A SIMPLIFIED SPELLER

Announcement has just been made of a new simplified speller for grade-school pupils, containing only 3,610 words, edited by Dr. James A. Fitzgerald, assistant professor of education at Loyola University, Chicago, Ill., and an authority on word study. It is being published by Rand, McNally and Company.

Divided into two books, one of 32 pages and one of 40 pages, the work is the result of a long period of scientific investigation by Dr. Fitzgerald to ascertain what words are most generally used and misspelled by the average grammar-school pupil. The books provide frequent review tests and emphasize the study of words most commonly misused.

Included in the word lists are the 3,000 most common adult words in the "Commonwealth Study," the 1,000 most common words determined by the author's study of the vocabulary of children's letters written in life outside of school, and words in well-known theme lists.

THE MENTAL-AGE MYTH

Through a misinterpretation of intelligence tests given to our soldiers during the world war, arose the false notion that the average mental age of our adult population was 12 years. In a recent number of *School Life*, the official monthly of the Federal Office of Education, Dr. David Segel shows this widespread impression to be a myth.

Recent careful tests, Dr. Segel says, show that the average mental age of men and women in this country is 17.7 years. Mental age, defined as the *growth and decline of the ability to learn*, he says, rises sharply until about the age of 15 or 16, then more slowly till about the age of 22 or 23. Then the curve begins to drop at first very slowly and then more precipitously, but at no chronological age does the *average mental age* drop to that of 12-year-olds.

The term, *intelligence*, Dr. Segel points out, means to the scientist the speed of mental reaction to a new situation, or capacity to grow. Thus, it does not take into account the total collective knowledge, experience, and judgment of the individual. "It is probable," says Dr. Segel, "that the increase in all-around ability—not just ability to learn in a new situation—counteracts the tendency of the intelligence 'curve' to taper off after the twenties. It is possible that his [an adult's] all-around ability does not begin to decline until quite late in life."



CA joint baccalaureate service for the Catholic graduates of three public high schools in Uniontown, Pa., was held at St. John's Church, on May 27. Rev. Paul E. Campbell, superintendent of the Pittsburgh diocesan schools, preached the sermon, and the pastors of the six Catholic churches, as well as many members of the high-school faculties attended. Pupils from rural high schools around Uniontown also attended.

CBROTHER HERBERT LEWIS, director of Cretin High School, St. Paul, Minn., died May 25, after four months of illness.



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